

THE
BEGINNING
OF THE DOCTRINE
OF CHRIST.

OR,

A Catalogue of Sinnes:

Shewing how a Christian may

find out the evils he must

take notice of in his

Conscience.

With Rules that shew a course,

how any Christian may be

liberated from the guilt and

power of all his sins.

By Mather, &c. late Ditcher of

God with a Discourse of

L.A.M. p. 40

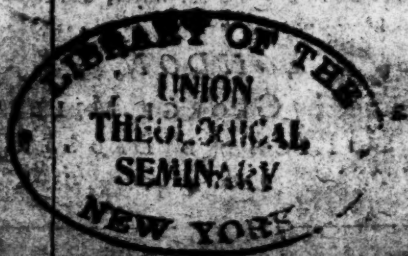
Let us search and use our hearts, and shall we
gain more than the

Printed by George Mather,
and Richard B. B. B.

1683



THe Contents of all
the sixe Treatises,
thou shalt finde in
the first Chapter of the
first Booke.





TO THE MVCH
HONORED LADIES,
the Ladie ANNE CLEERE,
and the Ladie ANNE FINCH,
and the Ladie IONE HERIERE:

*N. Bisfield wisheth all increase of
the true grace of Christ, and the
blessed fruition of the glorie
of God in heauen.*

Worthie Ladies,



Amentable are
the ruines, into
which the na-
tures of men are
generally fallen,
by their sinnes: which ap-
peares especially by the waies
men take in the businesse of
their soule. The most men
are cleane out of the way to
heauen, and walke in by waies.

The Epistle

of their owne, which are called in Scripture, the *wayes of the wicked*; the *wayes of their owne hearts*; *Perverse wayes*; *Darke* and *slipperie wayes*; *The way of iniquitie*. All meeting in that *broad way that leadeth to destruction*, being wholly ignorant of the *way of life and peace*; yea, the most of them *speake euill of the good way of God*, and persecute it. Some there are, that are so farre enlightned, as not to like the common roade way of the multitude; and after some enquirie haue found them out *wayes that seeme good in their owne eyes*; and they are wonderfully well pleased with their course, but *the issues of these wayes are death* too, as well as the former. And the more is this danger

Dedicatorie

danger increased vpon men,
because the way of life is but
one, and it is a narrow way,
and hard to find, and may be
sought by many, and yet not
found. Yet this hope is left vn-
to forlorne men, that there is
a way to heauen and happie-
nesse: A way of righteousness
and peace, a way of mercy and
truth, a way of wisdom: A
way that men may securely
and safely walke in; a way in
which Christ will guide them,
God the Father will keepe
them, and the holy Ghost
leadeth them by the hand, and
direct them in all the passa-
ges thereof. Onely it concer-
neth vs to aske the way, with
all importunitie of God, and
to attend vpon the directions
of the word of God, and ap-
ply our hearts, and suffer our
selues

The Epistle

selues to bee *disposed aright*, that *our eyes may see the saluation of God*. And in particular we must look to three things: First, that if the Lord shew vs that mercy to direct vs in the way, we must take heed that we neglect not, or dispise not the care of walking in the way. Secondly, that with all diligence we auoide *going about*, and make *straight steps to our feet*. And thirdly, with all feare watch our selues, that we *fall not off with the errors of the wicked*, from the good way of God, and so our latter end bee worse then our beginning.

I haue vndertaken by the assistance of God, and the directions of his blessed Word, to single out the choicest things I could find in the Scriptures,

Dedicatorie.

Scriptures, concerning *the entrance* into this way of God, and those *first paths which are called holy*. The substance of these directions I haue digested into the Treatise following: which I dedicate vnto your Ladiships, as a testimonie of my thankfulness, for the respect you haue shewed vnto my Ministerie, both in your constant resort vnto it in the weeke dayes, while you liued in a neighbour Parish; and in that two of you are pleased to come to liue amongst vs, and so are become a part of my charge. As also to manifest to the world my obseruance of your Ladiships, for the good report you haue amongst the godly for the graec of Iesus Christ, and your vnfeigned loue

The Epistle, &c.

houe of the truth. Beseeching
your *Acceptation, Perusall, and*
Patronage of these, I take my
leauē, and commend your
Ladiships to the *God of mercie*
and *truth*, who guide, com-
fort, deliuer, sanctifie, and pre-
serue you all vnto the day of
Iesus Christ.

*Your Ladiships to be
commanded in
Christ Iesus,*

N. BIFIELD.

Febr. 12. 1619.



The chiefeſt things con-
tained in the firſt
Booke.

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THE

THE PREFACE

TO THE READER,
containing the scope of all
the six Treatises, and certaine
generall things, which by
way of Introduction be
long unto them all.



O R thy sake
(*Christian Rea-*
der) I haue been
willing to pre-
pare for the
Presse sixe little
Treatises : which may informe
thee of sixe things, of the grea-
test consequence, that I know
can concerne thee in this life.
And though I haue reason to a-
buse my selfe in the acknow-
ledgement of mine owne stultice
and insufficiency for these
things,

things, yet thou hast cause to awaken to the consideration of the matter, which so nearly concerneth thee: vsing the helpe of this labour, til God affoord thee better helps from more able instruments. The matter in all of them is so necessary, that I know not which of them thou mayest safely neglect.

The Con-
tents of this
Treatise.

The first thing which any man disposing himselfe for the kingdome of God, will and ought to inquire after, is, *What he should doe to be rid of those so many finnes he hath been and is guiltie of?* rid (I say) from the guilt and danger of them, & from the power and dominion of them. For the satisfaction of thy conscience in this most needfull question, I haue in this first Treatise gathered for thee, out of the whole Bible, a *Catalogue* of those fins, which in our repentance God will haue with speciall notice to be confessed and auoided. And these

these finnes I haue set downe, as neare as I could, in *the expresse words of the text*, that thou mightest see the Lord himselfe describing thy offences: and so mightest haue no excuse or doubt, to imagine that it was but the iudgement of some men, that made such things to bee thought to bee finnes. By this course of surueying the whole Scriptures, I haue both found out diuerse particular offences plainly *prooued* to be so, which I could not obserue to be mentioned in any exposition of the commandements which I had, and also diuers things prooued clearly to bee finnes, which were onely barely affirmed to bee so in other writers. I haue likewise plainly shewed thee by *expresse Scripture*, what course thou maiest distinctly take to be rid of thy finnes: a course that cannot faile thee, being grounded on the most euident directions,

B

which

which God himselfe hath prescribed vnto thee, if thy owne slothfulnesse & procrastination, or wilfull peruersnesse hinder thee not. And I doubt not but by experience thou wilt confesse, the course is comfortable and easie, considering the great benefit and rest thou shalt bring to thy conscience thereby.

2
The contents of the
second
booke.

The second thing a man would desire to be satisfied in, (that hath been entred into the practice of Repentance) is, *How hee might come to be infallibly assured, concerning Gods fauour, and his owne saluation;* and for answer hereunto, I haue in the second Treasurie gathered out of the Scriptures, *signes of Gods owne making, by which men may try their estate, and these such, as both describe wicked men, nor yet in Christ, and such, as describe goodly men that shall certainly be saued.* And withall, I haue now added directions, how by the helpe

helpe of those signes men may settle their assurance, and how such as yet want those signes, may attaine them.

The third thing euery Christian ought to seeke satisfaction in, is this, *How a man that hath attained unto the assurance of salvation, when he dies, may comfort and establish his heart against all the miseries and distresses, which may, and will befall him in this life before his death.* And to this end I haue gathered out of the whole Scriptures those admirable consolations which may bee abundantly sufficient to vphold him with much ioy in the worst estate can befall him. And this is done in the Treatise which I call the *Promises*.

The fourth question, a carefull Christian, that hath thus found out the gaine of godlinesse, would aske, in this, *What he should do in the whole course of his life to glorifie God, who hath thus loued him,*

3

The Contents of the third book.

4

The Contents of the fourth booke.

him, and giuen his Sonne to dye for him, and purchased such a glorious inheritance for him. And for answer hereunto, I haue likewise out of the Scripture gathered *the rules of Life*, which will shew him distinctly, how he should carrie himselfe *towards God*, and *towards men* in all parts of his life; how hee should behaue himselfe *at home & abroad*, in *companie*, and *out of companie*, &c. and all this shewed him by the *expresse words* of the Scriptures.

In the fifth place, if a man aske himselfe what yet hee wants that is necessarie for his state, he may, and ought to bethinke himselfe of this question; *What are those necessary truths, which God hath absolutely tied him to know and beleene, without which he cannot bee saved, and which are fundamentally needfull for him*: To this end I haue collected a fift Treatise, called the *Principles*: which are an extract

5
The contents of the
fift booke.

*This booke is not in
the first.*

extract out of all the Doctrine of religion, of such truths in euery part of religion, as a man is bound of necessity to know. And this I haue not onely *pro- ued* by Scripture, but shewed what *uses* he may put such know- ledge to, all the daies of his life.

The sixth and last thing which ought to bee enquired after, is, how a man thus fitted to liue the life of God, may also *bee cured of the feare of death*; and to this end I haue published that Treatise of the Cure of the feare of Death, which shewes plaine and com- fortable wayes, how any Chri- stian may deliuer his heart from those feares.

I suppose that no man that rea- deth this, will conceiue, that any of these are needlesse. And as I would aduise such Christians as abound with abilitie and lei- sure, to furnish themselues with the labours of such worthy Di-

⁶⁷
The con-
tents of the
last booke.

Whom
these Trea-
tises con-
cerne.

uines; as haue written of any of these subiects: so vnto such Christians as haue not that abilitie or leysure I commend these Treatises, both for their breuitie, and the distinct digesting of the things he would seeke after; there being nothing of mine in these, but the labor of disposing them, the maine substance of them being Gods owne word, & things deuised and inuented by GOD himselfe. I may lawfully commend the care and study of these things vnto thee, and that with so much authoritie from the Lord, as to tell thee, that thou maist not safely bee negligent in any of these, if thou consider the worth of them, or thy owne need.

*Incourage-
ments to
the study
of these
things.*

If thou say, that here is prescribed a hard taske, and so many things are to bee done, as may make any man afraid to meddle with directions of such variety, and number :

I answer; that in any of these Treatises the way is not made harder then is required, or in the doctrine of the Church manifested: but rather things are made more plaine, and so more easie. Besides, thou knowest already, that the way to heaven is a narrow and straight way, and few find it. But especially thou shouldest weigh with thy selfe the great encouragements and motives to abide the hardship and difficulties of any goodly and necessarie course. Though the way to Canaan (with the Israelites) were through a solitarie wilderness, yet it should comfort thee, that it is but a way of three dayes, as they say, being about to get out of Egypt. God will keepe thee at worke, but a litle time, and therefore thou shouldest not thinke much of thy paines. And further thinke of it, that this is a course of wonderfull comfort & safety: when a Christian followes

the euident directions of Gods VVord: in these most weightie things, he walks safely: He is in the *good way, the way of life, the way of peace*; he is sure to see the *saluation of God*. To follow these directions soundly, is to keepe our soules. All Gods waies will be *mercy and truth* to vs. God will cause vs to *heare his louing kinnesse in the morning*. Our way will be full of refreshing: Gods waies are *wayes of pleasure*; and if any man fer himselfe exactly to take notice of Gods will in these things, and will bee at paines to store his heart distinctly in such solid truths: it is certaine, the Lord will recompence his way vpon him, *God will not cast away the exact man, till he fill his mouth with laughter*; as it is said, Iob. 8. 19. 20. Sure it is, that in the study of these things, lyeth the way of eternitie, and though thou think the way to be hard and narrow, yet this may somewhat ease thee;

thee; it is a plaine way. For the simple may profit by it, as is auouched to be true of all the courses which God by his VVord so expressly required, Psal. 119. Isaiah 25. 8. & 42. 16. Pro. 8. And besides thou hast many helpes; the word of God will not only shew thee what to doe, but it will beget in thee a secret power to doe it, God will *teach thee to profic.* and the *Spirit of God will helpe thy infirmities*; and God will *send his Angels to guide thee in thy way*: *Christ will be the Way and the Life to thee.* And thou hast good company: for this is the *old way*, the way of all Gods seruants in the substance of the course.

Onely before thou set vpon any of these directions, let mee giue this generall aduice, to look to these few things.

First, thou must giue ouer, and forsake vngodly companie; for else it is in vaine to meddle with any religious course, as these

Generall
directions
by way of
preparation.

places will shew thee, Psal. 1. 1,
2. Prou. 4. 14, 15. and 9. 6. and
23. 19, 20. and 29. 27. Psal. 26.
2. Cor. 6.

3

Secondly, thou must *get thee*
into the way of good men, prouide
for thy selfe; (if it be possible) the
fellowship and societie of godly
persons, Prou. 2. 20. Isaiah 19. 23,
24, 25. For this fellowship will
take away the tediousnesse of the
way, and much preserve thee a-
gainst giuing ouer; and their ex-
amples will be as patternes for
thee, and by acquaintance with
them thou wilt be brought into
acquaintance with God himselfe,
Isaiah 19. 23, 24. 2. Cor. 6. 16, 17,
18. Prou. 20. 26.

3

Thirdly, thou must remember
to pray vnto God by all meanes to
direct thee, and shew thee the way
in all these things, thou must beg
a way of God, and beseech him to
remoue from thee all lying and de-
ceitfull wayes, Ezech. 8. 21. Psal.
119. 29. Ier. 20. 23.

Fourthly,

Fourthly, thou must, when thou comest to Gods directions, *lift up thy soule*, and not give way to thy owne *carnall reason*, and the sluggishnesse of thy owne nature, or the deceitfulnesse of thy owne heart: but let the Lord see thou art willing to do any thing thou canst, Psal. 143. 8. Bring a mind desirous to *obey in all things*. By any meanes take heed, thou be not like those complained of, Isaiah 58. 2. that have a great mind to know Gods wayes, and to reade all sorts of directions, as if they sought righteousness in a speciall manner of care, and yet do not follow any of the courses they so much desire to know, & seeme to commend and like. If euer thou wouldest haue thy soule to dwell at ease, choose out for thy selfe those wayes which God doth teach thee, Psalme 25. 12. 13. Let the Lord know, that if he will be pleased to teach thee a sure way, thou wilt walke

Note.

thou shalt
be taught of
God

walke in his paths; and to that end, beforehand beseech him to *unite thy heart to his fear*, Psal. 86. 11. Thou shouldst be of Dauid's mind, to say, *O that my wayes were directed to keepe Gods statutes*, and then thou wouldst resolve to keepe them; Psal. 119. 58.

CHAP. II.

Shewing what rules hee must observe, that would be deliuered from his sinne.

The courie
to be rid of
sinne.

Hitherto in generall. The first thing then to be done by that Christian that would settle himselfe in a sound courie; to lay as it were the foundation of his saluation, is to practise those rules that may deliuer him from the horrible danger and distresse he is in, in respect of all the power of all the finnes hee hath hitherto committed.

If

If he consider of the dreadfull curses which hee is liable vnto in respect of all his sins, he ought not to thinke it much to vndergo the hardest taske can bee enioyned, to make himselfe capable of the grace of God, and pardon for so many offences. And therefore with so much the more willingnesse and vchangeablenesse of resolution, should hee with much desire set vpon these rules now to bee giuen, seeing they are but few in number, and such as he may performe, by the grace of God, with much ease and comfort. And the more may he encourage his owne heart, because when he hath done, he may clearly see he hath done distinctly that which God required of him, and that, with which he is satisfied through Christ. But before hee set vpon the practise of these rules, he must in iudgement bee thoroughly resolved of three things.

First,

Mouues,

3. Things
he must bee
resolved of
in his iudg-
ment.

I

First, that *Iesus Christ* hath made a full and sufficient *satisfaction* for the sinnes of all men: As he became a *sacrifice for sinne*, he payed a *price* in his blood, sufficient to *redeeme vs* Eph. 1. 6. He is the *Lambe of God*, that *taketh away the sins of the world*, Iohn 1. 1. Pet. 1. 18, 19. Ephes. 1. 10.

2

Secondly, that *God* is well pleased with this satisfaction made by Christ for our sinnes, which he declared by that voyce from heauen, Mat. 3. and 17. &c. Yea, he hath set Christ foorth in the view of all men, as the *propitiation for their sins*, Rom. 3. 25. and hath sent vs the word of *reconciliation*, and beseecheth vs by the word, *to be reconciled*, 2. Cor. 5. 19.

3

Thirdly, that *thou* mayest attaine vnto this redemption by Christ, if *thou* wilt practise those things which are required of thee: and this *thou* mayest be assured of, both because Christ

is said to take away the finnes of the world, and because God offers this reconciliation in the Gospel to *enerie creature*, and exempts none; and because the Apostle saith, *If any man sinne*, he may haue an *Advocate with the Father, even Iesus Christ the righteous*; and besides, thou feelest the *Spirit of God knocking* at the doore of thy heart, and would come in, *Iohn 1. Marke 16. 1. Ioh. 2.*

When thou hast thus prepared thy selfe by these three resolutions, then if thou do these foure things following, thou mayest be sure to be clearly rid of all danger that can any way befall thee for thy finnes past, though they were neuer so many or great.

The first rule concernes the examination of thy selfe, and it is this: thou must take thee a Catalogue of all the sins thou canst discern by thy selfe, and be sure thou

If we do 4 things we are rid of the danger of all sins past.

I
Make a Catalogue of thy sins.

thou doe this seriously and effectually; and for this purpose retire thy selfe into some secret place, and set thy selfe in Gods presence; and then call to mind all the finnes thou canst remember by thy self particularly, write them downe as they come to thy mind; aske thy self this question: *What haue I done all the dayes of my life, which if I were now to dye, would feare me if they were not forgiven?* Take the answer to this question, as thy finnes come to thy mind, till thou canst remember no more, so as thou couldst in the sinceritie of thy heart say, that thou dealest plainly before the Lord, and doest not hide any fault; and out of the liking thou hast to any sinne, doest not forbear to set it downe.

Trouble not thy head with the thoughts of any other thing, till this bee done: and thou needest not care for *order or phrase* in setting it downe, but doe it in such words

words as thou hast to vtter it in, and be sure to spare none of thy *speciall knowne finnes*, but let the Lord see, *that thou art as willing to indite thy selfe for them in his presence, as thou art willing hee should forgive them.* VWhen thou hast in this mannertaken a particular notice of thy finnes, then looke vpon the Catalogue following, and examine thy selfe distinctly by it. For this Catalogue will be like a *Looking-glasse* from all parts of Gods Law, to shew thee thy offences. And so thou mayest obserue what faults thou couldest not find or remember by thy priuate examination; and withall see in what phrased or order to digest thy sins. Let not thy thoughts trouble thee, but chearfully endure this triall of thy selfe; and take heed thou do it not cursorily, but take time enough, and so thou mayest, if thou wilt onely take one of the Chapters, or two of them, as they lie

How our
sins are in-
numerable.

lie in the *Catalogue*, and no more in a day, till thou come to the end of the *Catalogue*: neither needst thou to trouble thy selfe about such finnes as thou doest not clearly see that thou art guiltie of, but take onely such as thou art most sure thou hast offended in. It is enough in the practise of Repentance, to take particular notice of knowne and apparent evils: a generall acknowledgement will serue for the rest. If thou thinke thy finnes bee innumerable, and so cannot be gathered into a *Catalogue*, vnderstand, that the *acts of sinne* are innumerable, but *not the kinds of sinne*. There is no sinne, but it is condemned in the Scripture: and if there were as many finnes as there be lines in the Scripture, yet they might be numbred; and therefore that speech of *David*, that his finnes were innumerable must be vnderstood of the acts of sinne; for he might in one sinne be

bee guiltie of innumerable acts :
 as if it were a sinne in thought, it
 might be committed oftner then
 can be *by vs* numbred. But in re-
 pentance, it is enough to humble
 our selues for the seuerall *kinder*
 of sins wee haue been guiltie of,
 which will not bee so many, but
 they may be easily numbred. The
 seuerall acts of the same sinne
 serue but as a generall aggraua-
 tion of the offence. Onely in this
 examination look to two things:
 The one, that thou beseech God
 by prayer, to shew thee the sins
 are most displeasing vnto him.
 The other is, that thou take heed
 thou leaue not out any speciall
 knowne sins; because else, those
 finnes so spared, may buffet thee
 a long time after thou hast fini-
 shed this course : and besides,
 they may get head and preuaile
 against thee in practise, if by this
 course they bee not brought vn-
 der.

Looke to
2 things.

Now that thou oughtest thus
 se-

The proof.

seriously to examine and call to mind thy finnes, and that this is one of the things God requireth of thee to bee distinctly done, these places of Scripture doe evidently proue, and withall shew, that God doth take euen this beginning of thy repentance well, Lamén. 3. 40. Psal. 44. Ezec. 16. 43. 61. & 20. 43. & 36. 31. Ier. 8. 6. 1 Cor. 11. Gal. 6. 3. Ioh. 11. 13. VVhile thou art doing this, thou shalt doe well to do no other exercise of Religion at that time, but onely to attend this.

²
Secondly,
thou must
confesse
thy finnes
particular-
ly in the
best words
thou canst.

Note.

The second thing that God requireth of thee distinctly to be done, is *the confession* of those sins thus gathered into the Catalogue; and for the performance of this dutie, set some time apart, and present thy selfe before the Lord: and if thy memory will not carrie all the particulars of thy offences, take with thee the written enditement, and as *Hezekiah* did with his letter, spread thy Cata-

Catalogue before the *Lord*, and then *take vnto thee words* in the best manner thou canst, to *judge thy selfe* for those offences. Let the *Lord* know, that it is thy hearts desire to *pleade guiltie* to each of those sins, and in speciall, vrge against thy selfe those finnes wherein thou hast more especially offended. Bee not ouer carefull for words; the *Lord* requireth thee but to doe it in the best words thou canst; onely let thy words bee the true voice of thy heart, and thou mayest bee sure the *Lord* vnderstandeth the meaning of thy heart. Let no objection driue thee off from the practice hereof, but doe it so, as thy owne conscience may witnessse with thee, that thou hast done it in the best manner thou canst. Now that this is a dutie necessarily required, these Scriptures plainly shew, *Hof. 14. 3. 4. Pro. 28. 13. Leuit. 16. 21. & 26. 40. 41. Iob. 33. 27. 28. Psal. 32. 5. Ier.*

The proofe.

Ier. 3. 12, 13. Mat. 3. 6. Act. 19. 18.
Dan. 9. Neh. 9. 2. Rom. 10. 10.
1 Cor. 11. 1. Ioh. 1. 7. 9. This is the
second dutie.

3
Thirdly,
thou must
seek godly
sorrow, and
not giue
ouer, till
thou feele
thy heart
melt with-
in thee.

How it
may be at-
tained.

The third thing thou must la-
bour for distinctly, is, to con-
ceiue true *mourning* and *sorrow*
for these sinnes thus confessed.
This is that *sacrifice*, is so well
pleasing to God, and this is eue-
ry where in Scripture expressely re-
quired, and the promises fastned
(diuers of them) vpon this con-
dition, as these places manifestly
shew, Mat. 5. 5. Iam. 4. 9. Ioel. 2.
12, 13. Zach. 12. 12. Isai. 1. 16.
Psal. 31. 17. Isai. 61. 1, 2, 3. Ier.
54. Ier. 31. 18, 19. Now that
thou mayst attaine vnto softnesse
of heart, I aduise thee to take
this course: Resolue with thy
selfe to set sometime apart, at
least once every day for this bu-
sinesse; and when thou doest
stand before the Lord with thy
former mourningfull indite ment,
and while thou strictest to iudge
thy

thy selfe, and to keepe an assise
 vpon thy own soule; beg of God
 to giue thee that *soft heart bee*
promised, Ezec. 36. 26. beg it
 (I say) of God, but let thy prayers
 bee without limitation for the
 time. If the Lord heare thee not
 the first time, yet pray for it the
 next time againe, and so the third
 day, and so still, till the Lord do
 heare thee, and make thee feelee
 thy heart to melt, and (if it may
 be) reares to trickle downe thy
 cheekes before the Lord; yea,
 put on this resolution, that thou
 wilt neuer stand before the Lord
 for any request while this course
 lasts, but thou wilt remember
 this Petition, to beseech him to
 giue thee *secret sorrow* and *sen-*
sible for thy sinnes. It may bee,
 the Lord will heare thee *at the*
first, or in the beginning, while
 thou art *preparing thy selfe to*
speake vnto him, or while thou
 callest vpon him at the first or se-
 cond time; but yet if he do not,
 persist

persist thou, thy sute is iust; and *importunitie* will ouercome the Lord: and this very desire to sorrow being resolute, is a degree of true godly sorrow. But yet that thou maiest be sure of it, giue not ouer, till the Lord heare the letter of thy desire, if it may bee. And withall strine against the perplexities of an *vnquiet heart*; feare not, but at time of the day which thou setst apart for religious duties, bee as earnest as thou canst, and when that is done, go cheerfully about the works of thy calling. Hang not downe thy head like a bulrush, as if thou must do nothing else, but sigh and bemoane thy selfe, and shew a troubled mind in all things. Euen the freer and readier thy mind is, the more fit thy heart will be for this or other holy employments.

And further know, that the vse of this Catalogue is not for euer, nor do I require this special mourning all the dayes of thy life,

life, but in this case of first repentance, by which the body of sin may be removed. Therefore thou oughtest so long to vse the Catalogue of thy confessions of finnes, till thou feele in some measure this sorrow and melting of heart, which when thou hast attained, either sooner or later, then addresse thy selfe to the fourth rule.

The fourth rule concernes the application of the Promises, especially the Promises of two sorts. First, such as shew that God hath giuen *Iesus Christ* to make satisfaction for the finnes of men: and then in speciall, such promises as shew, that through the merits of Christ, hee that hath thus confessed and felt sorrow for his sin, shall be receiued to fauour. Now for this purpose, thou must get thee a distinct Catalogue of promises made to such as confesse their finnes with sorrow and mourning, and in them thou shalt

4.

Fourthly, thou must the lay hold vpon the Promises distinctly.

2. Sorts of promises.

How this may be done

C

shalt

shalt see most plainly vnto how much riches and treasure this entrance vnto godlinesse hath brought thee. For the condition of the Promises being alreadie formed in thee by this grace of God, thou maist safely assure thy soule of so much fauour from God *in particular*, as is *expresly contained in those Promises*. Marke it, thou as yet dar'st not claime all the prerogatiues or good things contained in any Promises in Scripture, yet thou maist safely lay vp as treasure, so much as the Promises that concerne confession and godly sorrow do assure and estate vpon thee; and so thou shalt find that thou hast right *in Christ* alreadie for great and rich fauours, and maist shew Gods expresse word to warrant thy claime; as for example, God hath assured thee;

I.
Taste of the
particular
happinesse
of such as
haue gone
thus farre.

First, that thou shalt not be damned, thou maist rest vpon it, these be plaine Scriptures, 1. Cor.

11. 31, 32. Iob 37. 27, 28.

Secondly, that God will haue mercie vpon thee, and loue thee freely, and take away his anger from thee, Prou. 28. 13. Iocl 2. 12. 13. Hof. 14. 3, 4. Ierem. 31. 18, 19, 20.

Thirdly, that all thy finnes are forgien thee, 1. Ioh. 1. 7, 9. Zach. 12. 10. and so forward to the 2. verse of the 13. Chapter.

Fourthly, that God is at peace, and reconciled, and that thou hast a free right vnto his word, and shalt find his presence in his word, Isaiah 57. 15, 16, 17, 18.

Fiftly, that God will now henceforth heale the nature of thy sinfulness, Hos. 4. 3, 4.

I do but instance in these few particulars; but I could wish thee to make thee a full Catalogue, and write out the words ~~in~~ them, and learne them without booke, or at least studie them soundly to vnderstand them. And

for thy ease I haueset downe the chiefe places of Scripture as they lie in order.

Leuit. 26. 41, 42, 44.

2. Kings 22. 19, 20.

Iob 33. 27, 28.

Psal. 32. 5. and 71. 17.

Prou. 28. 13.

Isaiah 57. 15, 16, 17, 18. and 61. 1, 2, 3.

Ierem. 31. 18, 19, 20.

Zach. 12. 10. and so forward to the second verse of Chap.

13.

Hof. 14. 3, 4, 5, 6.

Math. 5. 6.

1. Cor. 11. 31, 32.

Iam. 4. 9.

Now these
promises are
to be vsed.

Now when thou hast written out these promises, and dost vnderstand the meaning of them, then carrie them into Gods presence, as thou diddest the Catalogue of finnes, and now beseech for Iesus Christs sake, to incline thy heart to beleue these promises of Grace; and to
this

this end pray vnto God from time to time, till the Lord be pleased to let thee feele life in the Promises, or a cleere perswasion; and withall, beseech God by the Spirit of Promise from heauen, to seale vp thy interest herein; and if thou feele the ioyes of the holy Ghost fall vpon thee in any of these Promises, O happie man that euer thou wast borne to such a rich estate. I say the same of this sensible life in the promises, that I did before of godly sorrow. It may be, the Lord will heare thee at the first; if not, persist thou to beg this grace till thou obtainest it. Thou seest, forgiuenesse of all thy sins, which thou hast confessed is promised thee, vrge the Lord with most humble deprecation to heare thee for the pardon and forgiuenesse of them, for the mediation sake of Iesus Christ and his merits, that sits at his right hand, to make request for poore

sinners that seeke mercy. Now when thou hast felt the Promises to be any of them *spirit and life to thee*, then hast thou done this most glorious exercise, and thou hast cause to praise God all the dayes of thy life, and what thou shouldest afterward doe, the Treatises following will shew thee; but for thy more cleare satisfaction, I will answer a question.

Quest. Thou wilt say, I could take comfort in this course, ha-ving done these things, but that I doubt whether my confession or sorrow be right, or no. For I find, that wicked men in Scripture haue confessed their sinnes, and mourned too.

Ans. Thou maist evidently trie thy confession and sorrow, by these signes of difference.

First, wicked men haue confessed their sinnes, and sorrowed, but both were *compelled* whereas thine is voluntarily, and so a *free-*

will

How we may
know whe-
ther our con-
fession be
right.

I.

will offering.

Secondly, *Caine* and *Indas* confessed sinne, but it was *not all sorts of finnes*, but onely the capital crimes knowne by them, by which they had shamed and vndone themselves.

Thirdly, the sorrowes of wicked men were *more for the punishment, then for the sinne*; nor did they sorrow for *all sorts of finnes*, but for the finnes before described.

Fourthly, their confession and sorrowes were *not ioyned with an vnfeigned desire to forsake sinne*; whereas this is an infallible signe of true repentance, when a man can as *heartily desire that he might neuer commit sinne, as heartily (I say) desire it, as he would that God should, neuer impute it.* When a man can say before the Lord, that there is no sinne, but hee doth as vnfeignedly desire God to giue him strength to leaue it and forsake it, as he doth desire

2.

3.

4.

Note this
well.

that God should forgiue him, and not plague him for it: I say this is such a signe, as was neuer found in a wicked man in any age of the world.

5. Fifthly, the confession and sorrowes of the wicked were not ioyned with any perswasion of Gods goodnesse, or any constant desire to find mercie with God in *Iesus Christ*.

Thus haue I shewed thee the directions, which concerne this first and most weighty businesse that can concerne thee.

This direction
concernes three
sorts of men

There are three sorts of men whom this direction concerns. First, such as neuer repented. Secondly, such as though they haue repented, yet haue not the comfort and assurance of their repentance, who by following these directions, may make all out of doubt. Thirdly, such as after calling fall into grosse sinnes: These haue need to recouer themselves by the helpe of these di-

directions. The Catalogue following may serue for other vses, besides this of a mans practise in his repentance. at his first conuersion, or after apostacie: For

1. As in a small Map, a man may here see the sorts of sinne, and so may get knowledge quickly, what euill to auoide, which hitherto he hath not taken notice of.

2. It may serue before the Communion, for such as would make a generall suruey of their finnes, in discharge of that *examination* which the Apostle mentioneth, 1. Corinth. 11. For howsoeuer this large Catalogue be not of necessitie requisite to that examination, yet vnto such as haue leasure & fitnesse, it is profitable for their more abundant satisfaction.

To conclude, if any man that reades these presents, and is guiltie to himselfe, that he hath hitherto taken no sound course a-

Other vses
of the Cata-
logue.

The miserie
of such as
will not be
aduised to
take a sound
course about
their finnes.

bout his finnes, and yet will not be perswaded to practise these directions: let him consider, that so long as his finnes be vnrepented on his part, and vnremitted on Gods part, the *pollution* of all the finnes he euer committed, still cleaues vnto him; so as he may iustly with the Leper crie, *Uncleane, uncleane*: yea all his finnes are *written, as it were with a pen of iron* in Gods booke of remembrance, and that he is a *meere stranger from all Gods promises*; and liues *without God*, and *without Christ in the world*, and that all he doth, euen his *best works*, are *abominable to God*, and that *seas of wrath* hang ouer his head, and *vnspcakable doo will be to him in the appearing of Iesus Christ*, if he preuent it not by sound and speedie repentance.

CHAP. III

The division of Sinnes, and the Catalogue of finnes against the whole Law.

ALl the finnes mentioned and condemned in the Bible, may be cast into foure ranks. For they are,

Either *sinnes against the whole Law*, that is, such as may be committed against any of the Commandements.

1.

Or *sins against the first table of the Law.*

2.

Or *sinnes against the second table of the Law.*

3.

Or *sinnes against the Gospell.*

4.

The first sort of finnes, are sins against the whole Law, and thus he sinneth that is conceived in sinne, Psal. 51. 5.

The first sort of sinne.

That allowes nor the good he doth, Rom. 7. 15.

Original sinne.

That doth the evill he hates, vers. 15. 19.

That

That hath not goodnesse dwelling in him, ver. 18.

That doth not the good he would, ver. 19.

That hath euill present, when he would do good, ver. 21.

That hath a law in his members, rebelling against the law of his mind, ver. 23.

Ignorance.

That hath not knowledge to do good, Ier. 4. 22. Hosea 4. 6. Isaiah 1. 3.

This is aggrauated,

1. If thou refuse knowledge, and wilt not vnderstand, Iob 21. 14. Psal. 36. 4.

2. If thou walke not in the light, whilest thou hast the light, Ioh. 12.

3. If thou hate him that instructeth thee, Amos 3. 10.

4. If thou detain the truth for the loue thou bearest to wickednesse, Rom. 1. 18.

5. That will not vnderstand, though the foundations of the earth be moued, Psal. 82. 5.

That

That hath present occasion to do good, and yet puts it off, though but till the morrow. Pro. 3.28.

Procrastination.

That seeketh his owne glorie, Prou. 25.27.

Vainglorie.

That boasteth of a false gift, Prou. 25.14.

That praiseth himselfe, Prou. 27.2.

That is pure in his owne eyes, being not washed from his filthinesse, Prou. 30.12.

That causeth others to go astray, especially the righteous, Prou. 28.10.

That calls euill good, or good euill; or puts light for darknesse, or darknesse for light; or that puts bitter for sweete, or sweete for bitter, Isai. 3.20.

That changeth the ordinances, or addeth to Gods word, or diminisheth ought from it, Isaiah 34.5. Deut. 4.2. Prou. 30.6.

That protects, or defends others in sinne, Jer. 44.15.

That

Securitie.

That sits still; and is at rest in sinne, Zach. 1. 11. And considers not that God remembers his wickednesse, Hof. 7. 2. and is without feare of Gods iudgements, Prou. 28. 14. 1. Theſſal. 5. 6, 7.

Incorrigi-
blenesse.

That receiueth not correction, but proudly hardeneth his heart, and is wilfull in euill, Ier. 5. 23. Ezech. 7. 10. Heb. 3. 15, 16.

Carnall
feares.

That feares reproach for wel-doing, Isai. 51. 7. or feares the displeasure of God for breaking mans traditions, Math. 15. 2. 9. or in things indifferent, makes conscience of sinne, where there is no sinne, Rom. 14.

Hypocrisie.

That doth his worke to bee seene of men, Math. 6. and 23.

That hath the forme of godlinesse, but denieth the power of it, 2. Tim. 3. 5.

Selfeloue.

That is a louer of himselfe, 2. Tim. 3. 2.

Luké warm-
nesse.

That is neither hote nor cold, Reu. 3. 15.

That

That doth not good with a ioyfull heart, Deut. 28. 47.

Vnchereful-
nesse.

That esteemes the way of the multitude, Exod. 22. 2.

That is not circumspect, but foolish and rash, and rusheth vpon things without knowledge or counsell, or consideration of opportunities, circumstances, meanes, or end, Ephes. 5. 15. Prou. 15. 22. Ier. 8. 6.

Inconfide-
ration.

That is childish or vnconstant, Ephes. 4. 14. as he is,

Inconstancie

1. That is carried about with euery wind of doctrine.

2. That hath a diuided heart, Hos. 10. 2.

3. That is mutable in his affection to godlinesse, Gal. 4.

4. That falleth away from the truth, or goeth backe, Ier. 15. 6. Hos. 6. 4. Isai. 1. 4.

Hitherto of the sinnes against the whole Law.

CHAP. IIII.

*The diuision of the sinnes against
the first Table: and the sorts
of sinnes against Gods
nature.*

THe sinnes against God, forbidden in the first Table of the Law, are of foure sorts.

1. Some against his nature.
2. Some against the meanes of his worship.
3. Some against the manner of his worship.
4. Some against the time of his worship.

For the first, the sinnes against the nature of God, are of two sorts,

1. Some more vnusuall and personall.
2. Some more vsuall and naturall.

The more vnusuall sinnes are such, as are not found amongst Christians,

Christians, except it be in such persons onely, as are most monstrously visible, such as are,

1. *Blasphemie*, to reproach God.

2. *Idolatrie*, to worship the creature.

3. *Witchcraft*, or the seruice of the Diuell.

4. *Atheisme* to defend there is no God, or to desire constantly there were no God.

5. That matchlesse *Pride*, for a man to say he is God, or to exalt himselfe aboue all that is called God.

6. *Heresie*, to hold, after conuiction, errors against the foundation of Religion.

7. The inward hatred and loathing of God. It shall suffice to haue thus touched these sins.

The more vsuall sins, and such as are found in the most men by nature, are such as these.

That naturall *Atheisme*, of which he is guiltie,

I. That

I.
Naturall Atheisme.

1. That customarily spends his time without God in the world, Ephes. 2. 12.

2. That conceives Atheisticall thoughts; and of such thoughts he is guiltie,

That hath inward reasonings, whether there be a God, to which his heart inclineth, Psal. 14. 1.

That saith or thinketh, God will neither do good nor euill, or that he neither seeth or regardeth, Isai. 29. 15, 16. Zeph. 1. 12. Ezech. 9. 9. Iob 22. 13.

That saith or thinketh, there is no profite in seruing the Almighty, Iob 21. 14. & 22. 17.

That in affliction saith or thinketh, it is impossible to be deliuered, 2. Kings 7. 2.

That hath inward boylings about such things as God sheweth not the reason of, Iob 33. 13.

That conceiueth rebellious thoughts about the decrees or prouidence of God, Rom. 9.

Thus

Thus of naturall *Atheisme*.

The second sin is *Epicurisme*,
which is shewed,

By fulnesse of bread and idleness, Ezech. 16.49. Phil. 3.19.

By living in pleasure, Eccles. 11.9. James 5.5.

By vanitie and strangenesse of apparell, Isai. 3, Zeph. 1.

The third sinne, is the defect of those graces, by which wee should cleave vnto God ; and that also when we want that life of them should be in vs ; such are the defects of the warmth of the knowledge, loue and feare of God, and of our ioying and trusting in God, Ps. 36.1. Zeph. 3.2. Prou. 10.1, 2. Rom. 7. These defects are the worse, by reason of our impotencie and extreame indisposition to seeke to mend those things. And therefore it is an aggrauation of any of these defects, that men do not stirre vp themselves to take hold of God, Isa. 64.7.

Fourthly,

2.

Epicurisme.

3.

Defects.

4.
Misplacing
of our affe-
ctions.

Fourthly, the misplacing of our affections, in setting them vpon earthly things, employing our confidence, feare, ioy, or loue vpon the world, and the things thereof, whereby our hearts are any way alienated from God, Ier. 17.5. Isai. 51.7. 1.Ioh.2.15. Math.6.

5.
4. Sorts of
pride.

Fiftly, *Pride*: and there is a foure-fold pride:

1. *Arrogancie*, shewed

By high lookes, or indignation of spirit, Isai. 10.12. and 16.6.

By fearlesnesse of a fall in prosperitie, and that boasting hopefulnessse in a broken estate, Psal. 30.6. Isai. 9.10. Obad. 3.

2. The pride of life, which hath in it the secret lifting vp of the heart, and glorying in friends, money, meanes, houses, riches, beautie, or the like, 1.Ioh.2.17. 2.Kings 20.3. with 2.Chron. 32.25.

3. The pride of gifts, exprest,
By

By great thoughts of our
selues, being wise in our selues,
Rom. 12. 16.

By fretting with enuie at the
gifts and respects of others,
Num. 12. 2, 8, 9.

By being ouer-confident of
our owne innocencie, Iob 34.
5, 6.

By desire to prie into the se-
cret things of God, being not
content with things reuealed,
Deut. 29. vlt. Rom. 12. 3.

4. Pride in sinning, and so
he is guiltie,

That dares commit great euils
against his knowledge.

That seemes wise in maintai-
ning sinne, Prou. 3. 7. Psal. 52. 7.

That hardens his heart against
repentance, 1. Sam. 15, 22, 23.
Numb. 15. 30, 31. Ierem. 16. 12.
Iob 24. 37.

That finnes with affectation,
that glories in it, as he that takes
a pride in drunkenesse, Isai. 28.
1, 3.

That

6.

How many
wayes men
sinne against
Gods mercy.

That frets because he is crost
in sinne, Prou. 19. 3. And thus of
Pride.

The sixt sinne is the neglect
of Gods mercie: and this is the
more grievous offence, because
mercie is the most eminent attri-
bute of God. For the sins of this
kind, worlds of men are damned
in hell, Ioh. 3. 19.

And against Gods mercie he
offends,

That askes wherein God hath
loued him, Mal. 1. 2.

That abuseth Gods blessings,
Hos. 10. 1. & 11. 3, 4.

That obserues not the mercie
of God in his providence, Hos.
2. 8.

That in aduersitie saith, God
cares not for him, or hath passed
ouer his iudgements, or hath for-
saken him, Isai. 40. 28. and 49.

14.
That enquireth not after God,
Zeph. 1. 6.

That beleeueth not Gods pro-
mises,

mises, through neglect or despaire.

That blesseth his heart against Gods threatnings, Deut. 29. 19.

That forsakes his owne mercie, by trusting to lying vanities, Ionah 2. 8.

That scoffes at the signes of Gods mercie, Isai. 7. 12, 13.

That sacrificeth to his owne net, ascribing the praise to himselfe, Hab. 1. 16.

That seekes not to God in his distresse, 2. Chron. 16. 12.

That sayes God cannot deliuer, 2. Kings 6. 33. and 7. 2.

That answers not when God calls, Isai. 50. 2.

That limits God, Psal. 78.

That hath a spirit of bitterness through discontent, Hose. 12. 14.

That dishonours God by his euill life, Rom. 2. 24.

Thus of the sins against Gods mercie.

The seuenth sinne is resorting
to

to witches, Ifai. 8. 19. 20. Leuit. 20. 6. Deut. 18. 4.

8. Eightly, he offends, that disregards Gods workes, Ifai. 5. 12.

9. Ninthly, that lies against God, hauing professed to haue God to be his God, Ifai. 19. 13. And so he doth,

That opposeth the truth, and objects against it.

That performes not what hee promised in his sicknesse, or aduersitie, or at the Sacraments.

That falleth away from the truth.

10.
Offences against the
feare of God

Tenthly, that feares not God, or not in a right manner : and so he sinneth,

That feares God onely for reward, Iob. 1. 9.

That feareth God onely because of punishment, Hof. 3. 5.

That is not afraid of Gods presence, or threatnings, Psal. 36. 1, 2, Isaiah 66. 1. Ierem. 6.

10.

That

That comforts not men in misery, Iob.6.14.

That meddles with changers, or the seditious, Prou.24.21.

That in matter of sinne is wise in his owne eyes, and will not depart from iniquitie, Prou.3.7.

That sinnes, because God doth forbear to punish. Eccles.8.13. Psal.50.19.

That feares the signes of heauen, Ierem.10.2.

That finds an hardnesse of heart against Gods feare, Iſaiah 63.17.

Thus of the sinnes against the feare of God.

Eleuently, that trusts not in God, and so he offends,

That asketh not counsell of God, Iſaiah 31.1. & 30.1,2. but vseth carnall helpes.

That saith, there is no hope, Ierem.2.23.

That trusts in man, and makes flesh his arm, Ierem.17.5.

That puts his confidence in his
D wealth,

II.
Offences against the
trust in God.

wealth, Prou. 10. 15. Iob 31. 24

That leanes to his owne vnderstanding, Prou. 3. 5.

That drawes not neare vnto God in aduersitie, Zep. 3. 2.

That impatiently desireth death, Iob 7. 15.

Thus of the sins against trust in God.

12.

Twelfthly, that neglects communion with the godly: he hath not God for his God, that is not ioyned to Gods people: and this is agrauated against him,

That in contempt of godlinesse, goeth in the company of the wicked. Iob 34. 8, 9.

That reproacheth Gods people, Psal. 74. 10. 18. Esay 57. 3, 4.

That accounts the godly as signes and wonders, Esay 8. 18.

That reioyceth in their disgraces, Ezech. 25. 6.

That forsakes their fellowship, either through carelesnesse and apostacie, Hebr. 10. 25. or through schisme, Esay 95. 2, 5.

That

That for malice persecutes them, or casts them out of the Church, Esay 66.5.

And thus of the sinnes against the nature of God.

CHAP. V.

*Shewing how men offend against
the meanes of Gods
worship.*

THe sins against the meanes of Gods worship follow, and these are of three sorts.

1. Not worshipping.
2. Will-worshipping.
3. Idoll worshipping.

For the first, he offends in generall,

That worships not God, Zach. 14.17.

That calls not vpon the name of the Lord, Psal. 14.4. Esay 64.7.

That comes not to the Church, 2 Chron. 29.6.7.

D 2

That

1. Not worshipping.

That prayes not in his family,
Ier. 10. 25.

That receiueth not the Preachers of the Gospell, Matth. 10.
14.

The aggra-
uations.

The aggrauations are, when a man is so far from worshipping aright,

That he offers the blind and the lame for the maintenance of Gods seruice, Mal. 1. 8. 14.

That hee deuoures things sanctified, that should be employed for the furtherance of Gods seruice, Prou. 20. 25.

That forbids Gods faithfull Ministers to preach in the name of Christ, Acts 4. 1 Thess. 2. 16.

That dissuades men from Gods worship, vpon pretence, that it is either polluted, Malac. 1. 7. 12, 13. or vaine, Mal. 3. 14.

That is wayward, or neuer pleased with all, or any part of Gods worship, or the meanes thereof, Matth. 11. 1.

Thus of sinnes of irreligious-
nesse,

nesse, or not worshipping.

Will-worship followes, and so
so he offends,

1 That deuisech any thing of
himselſe, to the intent to ſerue
God by it, Num. 15. 38, 39.

2 That ſerues God for cuſtome,
or after the old manner, making
the example of fathers, or fore-
fathers the rule of his ſeruice,
2 King. 17. 34. Ierem. 9. 13, 14,
Amos 2. 4. 1 Pet. 1. 18.

3 That feares God after the
precepts of men, Eſay 29. 13.

4 That being not a Miniſter,
doth the worke of a Miniſter,
vpon pretence of neceſſity or de-
uotion, 2 Chron. 26. 16.

5 That vrgeth the leſſer things
of the Law, and neglects the
greater, Mat. 23. 23.

The aggrauations are,

To vrge mens traditions with
opinion of neceſſitie, and with
neglect of Gods Law, Mat. 15. 2,
3. 9.

To deſire to bee taught vaine

D 3 things

2. Will-wor-
shipping.

The aggra-
uations.

things, Esay 30.9, 10, 11.

To borrow rites and obseruations from the professed enemies of God, to adde them as parts of Gods worship, 2 Kings 17.34. Deut. 12.4. 13. Ezech. 11. 12.

3. Idoll-worship.
ping.

Idoll-worship followes, and so men offend either 1. inwardly, or 2. outwardly.

Inwardly he offends, that conceiues of God in the likenesse of any thing created, and manifestts his offence, if he direct his worship to that likenesse. Comman. 2. Acts 17. 19. 1 Ioh. 2. 23.

Outwardly he offends,

That makes an image to resemble God by it, Deut. 4. 1. 15. Esay 40. 18.

That vseth any gesture of loue and reuerence vnto such images, by whom soeuer made, Hos. 13. 2

That mentions the names of Idols, either by way of swearing, or apologie, Exod. 23. 13.

That is present at the idolatrous feasts,

feasts, and therefore hee much more offends that is present at the seruice of the Idoll; 1 Cor. 10.21,22. Exod. 34.15. Psalme 116.8.

That worshippeth the Image, or God in the Image, Commandement 2. Exod. 32. Iosh. 2. 16.

Thus of the finnes against the meanes of Gods worship.

CHAP. VI.

Shewing how many waies men sinne against the holy meanes of Gods worship.

THe finnes against the manner of Gods worship follow.

And because it were tedious to reckon vp the seuerall finnes against each part of Gods worship, because in diuers things the same offences may bee committed against any one of the parts of Gods seruice: Therefore I

will briefly touch the generall wayes of offending in the manner of any worship of God, and then more specially reckon the sins against those parts of Gods worship, that are most vsuall and ordinary.

Sinnes in
any part of
Gods wor
ship.

It is an offence in any seruice due to God, to serue him

Hypocratically; in shew and not indeed, Esay 29.13.

Without repentance: to bring the loue of any sinne to any part of his seruice, Esay 1.

Without delight and willingnesse, Iosh. 24.15.

Without constancie: to serue him but by fits, Hosea 6.

Without consideration, or reuerence, Eccl. 5.

Thus in generall.

In particular,

1. Sinnes in
hearing.

1 Hee offends in hearing the Word,

That is vnteachable. Esay 28. 9, 10, 11.

That hath Idols in his heart through

through lust, or malice, or couetousnes, Ezechiel 14. 7. Iames 1. 18.

That heares without attention, and comes for customes sake, Eccl. 5. 1. Ezech. 33. 31, 32.

That is not a doer of the word, Math. 7. 26.

2. He offends in Prayer.

That prayes not at all times, or with perseuerance in prayer, Iob. 27. 10. Luk. 18. 1.

That prayes without vnderstanding, or power of the Spirit, 1. Cor. 14. 15.

That delights not in the Almighty, Iob. 32. 26.

That regards wickednesse in his heart, Psal. 66. 18. Pro. 21. 27. Esay 1. 15, 16.

That doubts and wauers, or is discontented vpon false surmises that God heareth him not, Iam.

1. 5, 6. Mal. 2. 13.

3. Hee offends in the Sacrament of the Lords Supper,

That discernes not the Lords
D 5 body,

2.

Sinnes in
Prayer.

3.

Sins about
the Sacra-
ments of the
Lords Sup
per.

body, 1 Cor. 11.

That examines not himselfe before he eates of that bread, and drinckes of that cup, refusing to iudge himselfe for knowne offences, 1 Cor. 11.

That beleeues not the operation of God, Col. 3. 12.

That reconciles not himselfe to such as hee hath offended by trespassing against them, Mat. 5.

That despiseth the Church and people of God, 1 Cor. 11.

4. He offends in swearing,

4.
About swearing.

That sweares by that which is no God, Ierem. 5.

That sweares in common talke, and feares not an oath, Ieremie 23. 10. Matth. 5. 34. Eccles. 9. 2.

That sweares falsely, Zach. 5. 2.

That loues false oathes, Zach. 8. 17.

CHAP. VII.

*Which shewes how men offend in
breaking the Sabbath.*

Hitherto of the sinnes against
the meanes and manner of
Gods worship, the time of Gods
worship followes, which is prin-
cipally the Sabbath.

Now sinnes against the Sab-
bath are either more secretly, or
more openly.

More secretly he offends,

That remembers not the Sab-
bath day before it come, to vn-
loade his heart of worldly cares
and businesse, Com. 4.

That longs to haue the Sab-
bath ouerpast, Amos 8. 5.

That spends the day in idle-
nesse.

That flourisheth not accor-
ding to the blessings of God, in
respect of the meanes on the
Sabbath day, Psal. 92. the title,
with verse. 13, 14.

That

More se-
cret offences
against the
Sabbath.

That honours not the Sabbath
with delight to do Gods worke
on that day, Esay 58.13.

That is vnwilling to be infor-
med concerning the authority
and seruice of the Sabbath. This
is to hide his eyes from the Sab-
bath, as the phrase is, Ezech. 22.
26.

The open
breaches.

More openly he offends,
That omits publike or priuate
duties, or comes in too late, or
goes out too soone, Ezech. 46.
10. Psal. 92. the title with verse 2.
Leuit. 13.3.

That doth an manner of
worke on that day, Exod. 20.10,
11. & 31.15.

And thus he offends,

That sels wares, Nehe. 10.31.
& 13.15.20.

That carries burthens, Nehe.
13.15.19. Iere. 17.20.

That trauels abroad, Exodus
16.24.

Yea, he offends,
That works in haruest on that
day,

day, Exod. 34. 22. Nehem. 13. 15

That workes, vpon pretence
it is a light worke, Exodus 16.
27, 28. and 35. 2, 3. Num. 15. 32.
Matth. 12. 1, &c.

That employes his cattell or
seruants, though hee worke not
himselſe, Exod. 23. 12.

That finds his pleasures, that
is, that vscth recreations, Esay
58. 13.

That speakes his owne words,
Esay 58. 13.

That hauing power, reformes
not the abuses of others against
the Sabbath, Nehem. 13. Ier. 17.

The aggrauation is, to doe a-
ny of these things presumptu-
ously.

Note.

CHAP.

CHAP. VIII.

*The division of the sins against the
second Table ; and how men offend
in the Family, Church, or
Common-wealth.*

Hitherto of sinnes against
God.

The sinnes against man are to
be considered, either more spe-
cially, or more generally.

More specially wee offend a-
gainst others, in respect of that
relation wherein we stand as su-
perious, or inferiours to them ;
and so men offend,

The sins.

1. In the Family.

2. In the Common-wealth.

3. In the Church.

In the Family,

1.
Of wines.

1. The wife offends,

That is not subiect to her hus-
band, or not in euery thing, Eph.

5.22, 24. Hof. 1. 12.

That is wastfull, Prou. 14. 1,

That

That is froward, Prou. 21. 9.
19.

That is idle, Prou. 1. 1.

2. The husband offends,
That loues not his wife, Eph.

5. 25.

That dwels not with her as a
man of knowledge, 1 Pet. 3. 7.

3. The child offends,

That disobeyes his parents,
Rom. 1. 30. Tit. 1. 6. Ephes. 6. 1.

That vseth any vnreuerent be-
hauour, or any way sets light by
them, Commandement 5. Ezeck.

22. 7.

That receiueth not rebuke or
correction with submission and
reuerence, Prou. 13. 1. Hebr.

12. 9.

That relieues not his parents
in their wants, Mat. 15. 6.

The aggrauations are,

To despise their instructions,
Prou. 15. 5.

To discouer their infirmities,
Gen. 9. 22.

To despise their infirmities, ei-
ther

2.
Of hus-
bands.

3
Of children.

The aggra-
uations.

ther for deformitie or infirmitie,
Prou.23.22.

To shame them, or grieue
them, Prou.28.7. and 27.11. and
10.1.

To mocke them, Prou.30.15.

To curse them, Prou.20.20.
and 31.11. Exod.21.17.

To smite them, Exod.21.15.

To waste their estates, or chase
them away from him, Prou. 19.
26.

4.
Of Parents.

4. The parents offend,
In generall, that bring not vp
their children in nurture and in-
struction of the Lord, Ephes.6.4.

In particular,

That restraine not sin in them,
1.Sam.3.13.

That correct them not, but
leaue them to themselues, Prou.
22.15. and 23.13. and 29.15.

That prouoke them to wrath
by immoderate correction, or
rebuke, or intemperate speeches,
Ephes.6.4.

That prouide not for them in
their

their callings, or outward estates, or marriage, 1 Tim. 5. 8.

5 Seruants offend,

That are idle and slothfull.

That are disorderly, as

Without reuerence and feare.

Without singlenesse of heart,
not as vnto Christ.

With eye-seruice, as men-pleasers.

Grudgingly, and not from the heart, Ephes. 6. 5, 6, 7, 8.

That are vnfaitfull, and shew it either by purloyning, Tit. 2. 10. or by carelesnesse, when they are such as cannot be trusted in any businesse, Prou. 13. 17.

The aggrauations are,

To answer againe, Tit. 2. 9: or out of contempt or fulenesse, not to answer, Prou. 19. 19. Iob 19. 16.

To runne away, Philem.

Through pride and folly to seeke to rule, Prou. 19. 20. and 30. 22.

6 Masters offend,

That

5.
Of seruants

The aggra-
uations.

6.
Of Masters.

That entertaine wicked seruants, Psal. 107.

That gouerne their family negligently, 1 Tim. 3. 4.

That with-hold what is iust and equall, in diet, wages, encouragement, &c. Col. 4. 1. 1am. 5. 4.

That vse indiscreete and immoderate threatning, Ephes. 6. 9. Thus of the offences in the Family.

In the Common-wealth.

1. Subjects offend,

1
Of subiects.

That speake euill of their Rulers, Exod. 21. 28, Eccles. 10. vlt.

That are disobedient to them, Rom. 13.

That pay not tribute nor custome, Rom. 13.

That rebell, or are seditious, 1 Tim. 2.

2. Magistrates offend,

2.
Of Magistrates.

That oppresse the people by exactions, or otherwise, Prou. 28. 15. Ezech. 45. 9.

That make vniust lawes, or execute not iust lawes, Esay 10. 1.

Ier.

Ier. 5. 1. Mic. 3. 9.

That are vnrighteous in iudgement, either by briberie, or lenitie, or rigour, or couetousnesse. or wresting the Law, Leuit. 19.

15.

In the Church,

1. The people offend,

That pay not their tithes or contributions, Mal. 1. 1 Cor. 9. Gal. 6.

That subiect not themselves, but disobey them that haue the ouersight of them, Heb. 13. 17.

2. The Ministers offend,

That preach not, or not constantly: but more of their sinnes afterwards amongst the sinnes against the soules of men.

I
Of hearers.

2
Of Ministers.

CHAP. IX.

Of the sinnes against mans person.

THus of the sins against man, considered more especially.
More

More generally, man sinnes
against man,

Either with consent of his will:
or without consent.

The sinnes with consent, are,
Either against the person of
man :

Or the purity of man :

Or the possessions and state of
man.

Or the name and praise of
man.

The sinnes against the persons
of men, are,

Either against the whole per-
son :

Or against their soules :

Or against their bodies.

The sinnes against the persons
of men generally considered, are

Either by omission :

Or by commission.

1. By omission he offends,

1.
By omission.

That pities not the afflicted,
Iob. 6. 14.

That relieues not the afflicted,
1 Ioh. 3. 17. Mat. 25. Iob. 31. 19.

That

That is implacable, and will not forgiue, Rom. 1. 29. Iames 2.

13.

The aggrauations are,
To professe to take no charge
of his brother. Gen. 4. 9.

The aggrauations.

To stop his eares at the crie of
the poore, Prou. 21. 23.

To estrange our selues from
the very seruants of God in their
miserie, Psal. 38. 11.

2 By commission, men sinne,
either outwardly, or inwardly.

2.
By commis-
sion.

Inwardly he offends,

1 That enuies his neighbour,
Gal. 1. 20. either

1.
Enuie.

For his wealth, Genes. 26. 14.

For his respect with others,
Gen. 37. 11.

For his gifts, Num. 11. 27, 28.
1 Cor. 3. 3.

The aggrauations are
So to enuie others, as to desire
their restraint, Num. 11.

To enuie the very wicked, es-
pecially so, as to desire to par-
take of their delights, Pro. 24. 1.

2 That

2.
Anger.

2. That is angrie vnadvisedly,
Mat. 5.

The aggrauations.

To be hastie to anger, Eccclus.
7.9. Prou. 14. 17. 29.

To continue long in anger,
Amos 1. 11.

To rage, and bee confident
without feare or care, Prou. 14.
16.

To bee incensed against the
seruants of God, and strue with
them, Esay 41. 11.

To make friendship with the
angrie man, Prou. 22. 24, 25.

3.
Hatred.

3. That hates and is malicious;
which sin is not auoided, though
the person thou hatest

Be poore, Iam. 2. 6.

Be infirme, and haue many
weaknesse, Mat. 18. 10.

Yea, though they sinne, Leuit.
19. 17, 18.

The aggrauations are,

To increase in anger and ha-
tred vpon euery occasion, Gen.
37. 8. Ezek. 25. 15.

To

To wish a curse to others, Iob
31.30.

To reioyce at their destruction, Prou.24.17. Iob 31.29.

To recompence euill, Prou.
24.29.

Not to bee satisfied with the
trouble of those whom he pursu-
eth, Iob.19.22.

That hates righteous men, and
shewes it,

By wishing their euill, Psalme
40.14.

By reioycing at their hurt, Psal.
35.26.

By gathering sinfull surmises
into his heart when he comes a-
mongst them, and then telling
them when hee comes abroad
Psal.41.6.

By iudging vncharitably of
their afflictions. Psal.41.8.

Especially, that hates them for
this reason, because their workes
are better then his, 1 Iohn 3.12.
and 2.11.

4. That vexeth himselfe with
worldly

4.
Worldly
sorrow.

wordly sorrow, and causes of
distractions, *Prou. 17. 22. 2 Cor.*
7. 10. and vscth crying, Ephes. 4.
31.

The aggrauations are,
To refuse comfort, *Psal. 17. 7.*
To wish his own death, *Num.*
14. 2. Iob. . Ionah. 4. 3.

Thus of the sinnes internall.

Sinnes ex-
ternall.

The externall sinnes, are,
Either in gesture,
Or in words:
Or in workes.

1.
In gesture.

1 In gesture, men offend, by
shaking of the head, sharpening
of the eyes, casting downe of the
countenance, putting out of the
finger, gnashing of the teeth, *Iob*
16. 4. 9. Esay 58. Psal. 35. 19. and
37. 11. and 12. 5. Gen. 4.

2.
In words.

2 In words hee offends, that
speakes euill of any man, *Tit. 3. 2.*
Mat. 5. whether it be

By censuring, *Rom. 14. 10.*
Iam. 4. 11, Gal. 5. 15.

Or by reuiling or reproching,
Mat. 5.

Or

Or by any kind of piercing bitter words, Prou. 12. 8.

Yea it is an offence, to render reuiling for reuiling, 1. Pet. 3. 9.

To whisper euill of others, though neuer so secretly, Psalme 41. 7.

To wrest the words of others for euill, Psal. 56. 1.

The aggrauations are,

The aggrauations.

1. To speake euill of dignitie, Iude 8.

2. To reproach Gods seruants, this is blasphemie, Colossians 3. 8. and it is worse when men teare their names, Psalme 35. 15. and it is increased when men reuile Gods Ministers, 1. Corinth. 4. 3. 2. Kings 2. 23.

3. To curse the deafe, or put a stumbling block before the blind, Leuit. 19. 14.

4. To deride men in miserie, Iob 3. 1.

5. To take a pleasure in brawling and contention, Iames 4. 1. Psal. 52. 4.

E

6. To

6. To haue a mouth full of cursing and bitternesse, Rom. 3.

14. Iames 3.9. and an habite of frowardnesse and peruersnesse of lips, Prou. 4. 24. and an vnruely tongue that cannot be tamed, Iames 3.8.

7. To boast of his mischiefe herein, Psal. 52. 1.

8. To complaine of his neighbour in all places, and to be giuen to it, Iam. 5.9.

Thus he offends in words.

3. In workes

3. In workes he offends,

1. In generall, that practiseth any way the hurt of the persons of others, either by fraud or violence.

The aggrauations of hurtfull practises are,

1. To adde affliction to the afflicted, Psal. 96. 26.

2. To deale vnfaithfully with our friend, and to betray him, Psal. 41. 9.

3. To practise against the righteous, or any way to trouble them,

them, Psalme 37. 12, 14. 2. Thes. 1. 6. and this receiue the increase of aggrauation :

If thou practise against them because they follow goodnesse, Psal. 38. 19.

If thou wrong them, when thou hast receiued good from them: Psal. 38. 20. and the worse, if thou do it daily, Psal. 56. 1.

If thou marke their steps, waiting for occasion to bring euill vpon them, Psal. 38. 12. & 56. 6.

If thou set on others to hurt them, out of delight, and with ioy, Ezech. 36. 5.

If through dissimulation thou priuily betray them, Galat. 2. 4.

If thou abuse them when they are dead, Psal. 72. 9.

2. In particular.

That is contentious, Rom. 13. 13.

The aggrauations are,
Through contention to be scandalous, Gen. 13. 7. 1. Cor. 6. 1, 4.

To sow discord, Prou. 6. 14.

To fall at strife without consideration, especially to bring others in troubles too, Pro. 17. 14. & 20. 3. & 26. 17. & 19. 19.

To oppresse the fatherlesse in suites, Iob 31. 21.

Thus of sinnes against the whole person.

Sins against
the body.

Sinnes against the bodie follow, and so men offend,

1. By fighting, and so he offends that any way woundeth or blemisheth another, Exod. 21. 24. Leuit. 24. 19. Exod. 2. 13, 14. Whether he smiteth in scorne or in fury, 1. King. 22. 24. Especially, that hurts a woman with child, Exod. 21. 22.

2. By murder, and so he offends that takes away the life of another willingly.

The aggrauations of murder are,

To kill father or mother, 1. Timothie 1. 9.

To kill ones children, 2. Kings

3.27. though it were done for sacrifice.

To kill Gods seruants, Hebr.

11.37. Reuel. 16.6.

To kill himfelfe.

Thus of offences againſt the body.

The finnes againſt the ſoule follow.

Sins againſt
the ſoule.

Againſt the ſoule offend,

1. Miniſters: and ſo he that is ignorant, and cannot teach and warne the people of their finnes, Eſay 56.10. Ezech. 31.

That is prophane in his diſpoſition and life, Iere. 23. 14, 11.

That runnes before he be ſent, Ier. 23. 21.

That is negligent in his calling, and uſeth not his gifts, 1. Tim. 4. 14.

That teacheth falſe doctrine, and prophecieth in *Baal*, Ier. 23. 13.

That preacheth peace to wicked men, and ſtrengthneth them in their euill courſes, Ezech. 13.

18.22. Iere. 23. 14. 15, 17.

That teacheth vnprofitably,
doating about vaine questions,
and strife of words, vsing railing
or old wiues fables, and pro-
phane conceits, &c. or the like
vnprofitable matter, 1. Tim. 3. 4,
7. & 4. 7. & 6. 4,

That in his teaching disgraceth
and reuileth the godly, Ezech. 13.
22. Phil. 3. 2.

2. The people, who may be
guiltie of murthering either o-
thers or themselues.

Others, and so he offends,

That suffereth his brother to
sinne, and doth not reprove him,
Leuit. 9. 17.

That giueth offence, and is a
stumbling block to the weake,
Rom. 14. 13. 1. Cor. 12. Matth.
18. 6.

That instructs not others when
he may and ought.

That maketh or partaketh in
any Schisme in the Church,
1. Cor. 10. 11, 12.

2. Our

2. Our selues, and so he offends,

That neglects Vision, or the meanes of knowledge, & grace, Hosh.4.6.

That is subiect to no setled Ministerie, but hath itching eares, and seekes a heape of Teachers, 2.Tim.4.3.

That is wilfull in impenitencie, Ezech.18.

That forsakes the fellowship of the Saints, Heb.10.25.

That refuseth admonition, 2.Chron.16.10.Prou.29 1.

That resisteth the truth, 2.Tim. 3. 8.

Thus of sins against the persons of men.

CHAP. X.

*Shewing the sinnes against
Chastitie.*

THe sinnes against the purity of men follow, and are
E 4 either

either more grosse and vnusuall,
and against the light of nature;
or else more vsuall.

The grosse offences are,

1. Buggerie, Exod. 22. 19.

2. Sodomitic, Rom. 1. 27.

1. Tim. 1. 9.

3. Incest, Leuit. 18.

4. Poligamy, Mal. 2. 15.

5. The vnnaturall filthinesse of
Women one with another, Rom.
1. 26.

6. Selfe-pollution, or the
transgression of *Onan*, Gen. 38.
9.

7. The sinnes about fornication:
so hee that

That puts away his wife, and
not for fornication, Matth. 5. 32.

That marryeth her that is vni-
iustly diuorced.

That marryeth himselfe a-
gaine, after he hath vniustly put
away his wife, Math. 19. 9.

8. Fornication, E

9. Whoredome or adulterie,
1. Cor. 6. 9. Iude 1.

The

The aggrauations of whoredome are,

1. To force any to it, 2.Sam.

13.14.

2. That a man and his father should go in to a maide, Amos

2. 7.

3. To condemne it in others, and yet commit it himselfe, Romans 2. 22.

4. To entice others, Gen.39. 7. Prou.2.14.

10. To marrie the daughter of a strange god, Mal.2. Nehemiah 13. 27. 2.Cor.6.17.

The more vsuall ~~sinnes~~ follow :

And so men offend either internally, or externally.

Internally he offends,

That hath impure thoughts, Matthi. 5.19. Ephes.2.3. 1. Thes.

4.5.

That hath inordinate affections, and burning lusts, Colof.

3.5.

Externally men offend,

E 5

1. In

1. In their senses, as by impure
lookes, Iob 31.1. Matth. 5.27.

2. Pet. 2.14.

2. In their gestures, and so they
are guiltie of chambering and
wantonnesse, Rom. 13.13.

3. In their words, by filthy
speaking, Col. 3.8.

4. By vsing the meanes, or oc-
casion of vncleannesse.

The meanes
of vnclean-
nesse.

And in respect of the meanes
of vncleannesse he offends,

That makes light of the forni-
cation of others, 1. Corinth. 5.2.
2. Pet. 2.7.

That keepeth companie with
fornicators, 1. Cor. 5.9. Pro. 29.9.

That giues himselfe to ease
and pleasure, Amos 6. 4, 5, 6.
Tit. 1.1.

That vseth lasciuious dancing,
Zeph. 1.9. Marke 6.22.

That vseth lasciuious bookes
or pictures, 1. Thes. 5.23. 1. Cor.
15.35.

That hauing not the gift of
continencie, dot not marrie,
1. Cor.

1. Cor. 7. 2.

That disposeth not his children in marriage, 1. Cor. 7. 37.

That sorteth with winebibbers, and the riotous, Pro. 23. 20.

That is desirous of dainties, or any way giuen to gluttonie. Pro. 23. 3. Ierem. 5. 7, 8.

That is giuen to pratling, or idle gadding frō house to house, Prou. 7. 11. 1. Tim. 5. 13.

That vseth whorish attire, or perfumes, Prou. 7. 10, 16. 17. Ze-
phaniah 1. 8.

That vseth the attire of another sexe, Deut. 22. 9.

That beguiles another in marriage by error of person, state, or disease, or the like, Gen. 29. 25.

That marrieth without consent of parents, Gen. 26. 34, 35.

That is guiltie of drunkenness, or vseth excessiue drinking, 1. Pet. 4. 4.

The aggrauations of drunkenness, are,

To take a pride in it, Esay 28. 1.

To

To be mightie to drinke wine,
Esay 5. 22.

To continue long at it, Esay
15. 11. Prou. 23. 30, 33.

To make others drunke, Hab.
2. 15.

Thus of sinnes against *Chastitie.*

CHAP. XI.

Shewing the sinnes against mans estate.

THe sins against the estates of
men follow, and these are
either internall, or externall.

Internall, and so he offends,

That is discontented with his
estate, Heb. 13. 5.

That is worldly, and distresseth
himselfe with bootlesse cares a-
bout his estate, Prou. 15. 27. Mat.
6. 25, 34 Luke 21. 34.

That delights not in his cal-
ling, Prou. 12. 17.

That

That is couetous, and in loue
with the things of this world, E-
phes. 5. 5. 1. Tim. 6. 10. 1. Ioh. 2. 15.

The externall signes follow,
and so men offend both by omis-
sion and commission.

By omission he offends,

That employes not the good
things he hath, Iam. 5. 2, 3.

That relieues not the poore,
and so with-holdeth the good
from the owner thereof, Prou. 3.
28.

The aggrauations are,

To forsake the poore, Iob. 20.

19.

To hide his eyes from the
poore, Prou. 28. 9.

That brings not forth his corne
to sell, Prou. 11. 26.

That detaineth wages, Iere. 22.

23. Leuit. 19. 23. Iam. 5. 4.

That payes not what he hath
borrowed, Psal. 37. 21.

That is idle, and neglects his
calling, Eccles. 4. 5. and of this sin
he is guiltie also,

That

That withdraweth not his foot
from his neighbours house, Pro.
25.17. 1.Tim.5.13.

That is giuen to much sleepe,
Prou.6.9, 10.

That is slacke in businesse, Pro.
10.4.& 14.12.

That neglects the opportuni-
ties of his calling. Prou.10.5.

The aggrauations are,
To be pertinacious in the de-
fence of it, Prou.26.16.

To be a busie-bodie in other
folkes matters, 2.Theff.3.11.

That is slothfull in the busines
of others, Prou.26.

That provides not for his fa-
mily, 1.Tim.5.8.

Thus of sinnes of omission.

By commission he offends,

That steales, robs, or pilfers,
which is the same mentioned in
the eight Commandement.

That steales by consequent;
as he doth,

That is an vsurer, Exod.22.25.
Leuit.25.36. Deut.23.19.

That

That is guiltie of oppression,
Iob 21.38,39. Amos 4.1.Prou.
4.17.Esay 5.8. and 30. 12. espe-
cially he that loues oppression,
Hof. 12.7. Micha 2.9.

That vseth fraud in buying and
selling, in mete-yard, waight and
measure, Deut. 25.13, 14, 15: and
he is guilty of this sin also,

That selleth refuse, Micha 6.

That maketh aduantage of the
pouertie of others, Leuit. 25.39.
&c. Prou. 22.22.

That takes the mil-stone to
pledge, &c. Deut. 24.6. 12.

That being a buyer, saith, It is
naught, contrarie to his owne
iudgement: and so likewise on
the other side, that being a seller,
doth commend it for good,
whē he knowes it is not so, Pro.
21.14.

That vseth any other fraud
though it be not in buying or
selling, 1. Thess. 4.6.

And this sinne of stealing, is to
be extended further also, as,

1. To

1. To lesser stealths, as robbing of vineyards, or orchards, or corne in the field, Deut. 23. 24, 25.

2. To rash suretiship, Prou. 6. 1, 2 and 22. 6.

3. To extremities vsed in recouering our owne rights, Iob 24. 3, 4, 9, 10.

4. To not restoring of euill gotten goods, Ezech. 33. 15.

5. To remouing of land-marks, Deut. 19. 14.

6. To liuing in vnlawfull callings, such as begging is, 2. Thes. 3. 11.

7. To vnthriftnesse, in following vaine persons, or spending prodigally on pleasures, or diet, Prou. 12. 11. and 21. 27. and 22. 22. and 23. 26.

8. To the concealing of theft, Prou. 29. 24.

9. To the Lordly vsage of the borrower, Prou. 22. 7.

The aggrauations of the sinne of stealing, are,

To

To take from the poore, Deut.
24.14. Iob 20.19.

To reprove it in others, and
yet commit it himselfe, Rom. 2.
21.

To do it vnder pretence of re-
ligion, 2. Cor. 11.20.

To oppresse strangers or wid-
dowes, or the fatherlesse, Exod.
22.21, 22.

To blesse the couetous, Psal.
10.3.

To commit it in the place of
iudgement, by perverting of iu-
stice, or by extortion, Ezek. 22.
12. or by briberie, Amos 5.12.
Exod. 23. 8. or by refusing to do
iustice, Prou. 21.7.

To steale thy maisters goods,
Tit. 2.

To steale consecrated things,
by sacriledge or simonie, Mal. 3.
8. Acts 8.18, 20.

To steale a man or maide, Ex-
od. 22.16.

CHAP. XII.

THus of the sins against mans goods.

The sinnes against mens good name follow; and so men offend by omission, or by commission.

By omission he offends,

That sets not forth righteousness, Prou. 12.9.

That doth not cleare or deliver the afflicted, when he may, Gen. 40.23.

That disgraceth others, by forbearing their company without iust cause, Iob 19.3, 19. Psal. 58.3.

That is vnthankfull, 1. Tim. 3.2.

By commission men offend, Internally, or Externally.

Internally he offends,

That despiseth his neighbour in his thoughts, Prou. 14.21.

That disdaines at the credit and praise of others, as the Pharises

rises did.

That thirsts after all occasions
of the contempt of others, Iob
34.7.

That is suspitious, and thin-
keth euill, 1. Cor. 13.5.

Externally men offend,

1. In witness-bearing; and
so he offends,

That condemnes a man with-
out witness, Deut 19.15.

That beares false witness.

That is fearefull to beare wit-
nesse to the truth, 21.8.

That furthers the euill causes
of wicked men, Exod 23.1.

2. In lying, Reuel. 22.15. and
the blame of this sinne reacheth,

To such as vse dissimulation,
Gal. 2.25.

To such as speake vntruth for
feare, Gen. 38.2.

The aggravations of lying,
are,

To loue lies, Reuel. 22.15.
Psal. 52.3.

To hate those thou hast wron-
ged

I.

In witness-
bearing.

2.

Lying.

The aggra-
uations.

ged with thy lies, Prou. 26. vlt.

To breake promise, 2. Tim.

3. 3.

To preach falshoods, 1. Cor.

15. 15.

To say to men in distresse,
There is no helpe, Psal. 3. 2. Iob

13. 14.

To colour sinne with pretence
of religion, Marke 12. 40.

3.
Slandering.

3. In slandering and euill re-
ports, Exod. 23. 1. which is to be
extended also to

1. Biting iests, Ephes. 5. 4.

2. To reuealing of secret infir-
mities, Prou. 11. 13. & 20. 19.

3. To the carrying about of
tales, Leuit. 19. 16. Prou. 16. 28.

4. To the receiuing and fur-
thering of slanders, Ier. 20. 10.

5. To the wresting of mens
words, or telling the truth of
malice, 1. Sam. 22. 9, 10. Psal. 52.
1, 2.

The aggra-
uations.

The aggrauations of slander,
are,

1. To encourage themselves
in

in an euill matter, and to commune together about it, Psalme 64.5.

2. To boast of his wickednesse therein, Psal. 52.1.

3. To slander the righteous, and quiet of the land, Psal. 31.18. & 59.2. & 102. 8. & 35. 20. & 83.3,5. & 4.2.

4. To raise an euill report of his parents, Gen.9.22.

5. To fill the eares of Princes with clamour, Hos. 3.8.

6. To be a make-bate, or a railer, 1. Cor. 6.9. 2. Tim. 3.3.

4. In censuring and iudging, Iam. 2.4.

The aggrauations are,

To search and prie for faults in others, that he might censure them, Psal. 64.6. Prou. 16. 27.

To do it for things indifferent, Rom. 14.

To censure small faults in others, and to be guiltie of great offences himselfe, Math. 7.

5. In vaine-glorie, and minding

4.
Censuring.

— 5.
Vainglory.

ding too much our owne praises.

And so also he offends,
That boasteth of a false gift,
Prou. 27. 1.

That iustifieth himselfe ouer-
much, Iob 35. 2.

That boasts of to morrow,
Prou. 17. 1.

That measures himselfe by
himselfe, 2. Cor. 10. 12.

6.
Flatterie.

6. In flatterie, Psal. 12. 3. Prou.
27. 14. & 26. 26.

7. In iustifying the wicked,
Prou. 15. 15. & 24. 24.

CHAP. XIII.

Hitherto of the sinnes with
consent of the will.

The sinnes before consent of
the will, are.

1. To want desire of the good
and welfare either of himselfe, or
other men.

2. To conceiue euill thoughts,
Math.

Math. 15. 19. or couet euill.

3. To delight in the inward contemplation of euill, whether in dreames or awake, though it be without purpose to act them outwardly, Iude 8. James 1. 14.

Hitherto of the sinnes against the Law.

CHAP. XIII.

Shewing how many wayes men offend against the Gospell.

THE sins against the Gospell may be referred to foure heads: as they are sinnes,

Against Christ.

Against Repentance.

Against Faith.

Against the graces of the Spirit.

I. He sinnes against Christ,
That saith, he is Christ, Math.

24.

That denieth directly, or by
con-

I.
Sins against
Christ.

consequent, that Christ is come in the flesh, 1. Iohn 4. 3. and 2. 23.

That hath base thoughts of Christ, Esay 53. 3.

That saith, he hath no sinne, 1. Ioh. 1. 7, 8, 10.

That worships God without Christ, Iohn 17. 3. 1. Ioh. 2. 23.

That vseth not Christ as his owne and onely Aduocate, 1. Ioh. 2. 1. 2. Tim. 2. 5.

That loues not the Lord Iesus Christ with inflamed affections, 2. Cor. 16. 12. Ephes. 6. 24. Phil. 3. 9.

2.
Sins against
repentance.

2. He sinnes against repentance,

That confesseth not his sinnes without hiding, distinctly, Prou. 28. 13. Psal. 32. 5.

That inournes not for his sins, Ierem. 5. 2.

That forsakes not his sinnes, Prou. 28. 13.

Yea he sinnes against repentance,

That

That repents fainedly, Ierem.
3.10.

That repents desperately, as
Caine and *Indas*.

That repents too late, Iob. 17.9.

That repents by halues, and in
some things onely, as *Abab* and
Herod.

That falles away from his re-
pentance, 2 Pet. 2.19, 20.

The aggrauations are,

To be wise to do euill, Ierem.

4.22.

To pursue euill, Prou. 11.9.

To reioyce in doing euill, and
make a mocke of sinne, Prou. 2.

14.8 & 14.

To be without shame, and to
declare his sinne like the Sodo-
mites, Esay 5.9. Ierem. 3.3.

To be incorrigible, Ier. 5.2.

To fret, because he is crossed in
sinne, Prou. 19.3.

To blesse himselfe against the
curses of the Law, Deut. 29.19.

To freeze in securitie, Zepha.

1.12.

F

To

The aggra-
uations,

3.
Sins against
faith.

To refuse to returne.

3. He sinnes against faith,
That beleeueth not in Iesus
Christ for his iustification and
saluation, Iohn 3.17.

Yea he offends,
That is carelesse, and neglects
the assurance of faith, Heb.6.12.
Rom 1.16.

That in affliction doubts of
Gods fauour and goodnesse, Esay
41.8 & 49.15.

The aggra-
uations.

The aggrauations.

Not to seeke after God at all,
Zeph.1.6.

Not to stirre vp our selues to
take hold on God, when mercy
is offered, Esay 64.7.

Not to answer when God
cals, Esay 50.2.

To forsake our owne mercie,
or scoffe at the signes of it, Iohn
3.8.

4.
Against the
graces of
the Spirit.

4. He sinnes against the graces
of the Spirit,

1. That receiues the grace of
God in vaine, 2 Cor.6.5.

2. That

2. That turns the grace of God into wantonnesse. Iude 3.

3. That falles away from the grace of God, either wholly, by forsaking the acknowledgement of the truth, 2 Pet. 2. 20. Or in the same measure, by losing his first loue, Reuel. 2.

4. That tempts, grieues, or quencheth the Spirit : Ephes. 4. 30. 1 Theff. 1. 19.

5. That despites the Spirit of grace, and of malice persecutes the knowne truth, which is the sinne against the holy Ghost, Hebr. 10. 26.

F 2

FINIS.

THE
SPIRITVALL
TOUCH-STONE:

OR,
THE SIGNES OF
A GODLY MAN.

Drawne in so plaine and profit-
table manner, as all sorts of
*Christians may trye them-
selues thereby*

Together with directions, how the
*weake Christian, by the use of these
signes, may establish his
assurance.*

By N. BIFIELD, late Preacher of
Gods word at Isleworth in Middlesex.

2. COR. 13. 5.

Examine your selues whether yee be in the faith:
proue your selues: Know ye not your own selues,
how that Iesus Christ is in you, except yee be
reprobates ;

L O N D O N,
Printed by RICHARD BADGER,
and GEORGE MILLER.

1 6 2 5.



TO THE MVCH
HONORED LADIE,
the Ladie R V T H SCYDAMORE,
increase of peace and ioy
in beleeuing.



*How great the be-
nefit of assurance
of Gods fauour &
of our owne sal-
uation is, those
onely know that are either
scourged with the conflicts and
terrors of their owne doub-
tings, or that are solaced and
established with the sweete
dewes of refreshing that arise
from a rooted and well groun-
ded faith. If men studie assu-
rances so much for their out-
ward possessions in this world,*

how much more earnest and diligent should men be to assure Gods love and the inheritance of the glory to come? There is not a clearer signe of a prophane heart, then to account these cares needlesse: nor doe I know a iuster exception against any religion, then that it should teach, that when a man hath done what he can to obserue the directions of that religion, yet he cannot be sure he shall goe to heauen.

But since I know that all that are possessed of the grace of Iesus Christ, do account assurance great riches, I therefore conceiue hope, that my paines about this subiect will not bee altogether unacceptable: and the rather because in this present Treatise I haue endeouored to expresse the signes of
triall

triall in a much more easie way
then before; and besides haue
added directions, that shew
how a weake Christian may
establishe himselfe in his assu-
rance.

I make bold to dedicate my
new assay herein vnto your La-
diship. You haue heard the sub-
stance hereof preached, and re-
ceiued it with much gladnesse;
and in the private vse of these
signes, you haue been pleased to
professe (to the glorie of God)
that you haue found much con-
tentment and establishment of
your owne assurance. Your emi-
nencie in the sincere profession
and practise of true religion,
and the shining of the graces
here treated of, long acknow-
ledged by many witnesses,
haue made you worthie to be
publikely obserued and praised

in the Churches of Christ: and your great respect and favour shewed to me, hath made this way of testifying my thankfulness, but as a small pledge and assurance of my desire to do your Ladship anie service in the things of Iesus Christ. Thus beseeching God to enlarge the comforts of his Spirit in your heart, and to prosper you in all things that concerne the blessed hope of the appearing of Iesus Christ our mighty God and Saviour, I end and rest

Your Ladships to be
commanded,

N. Bisfield.

CHAP.



CHAP. I.

*Describing the godly man by such
Signes as discover him to the
observation of other
men.*



He signes of the
true Christian,
that hath true
grace in this
world, and shall
be saued in hea-

uen whē he dies, may be cast into
two Catalogues. The one, more
briefe : the other, more large.
The one *Catalogue* of signes, de-
scribe him by such markes, as for
the most part doe outwardly di-
stinguish him amongst men. The
large *Catalogue* I intend especi-
ally, as a more infallible and ef-
fectuall way of triall, as contai-
ning such signes as for the most
part

Two Ca-
talogues
of signes.

part are not obserued by other men, or not fully, but are knowne to himselfe, and can be found in no reprobate.

The shorter Catalogue handled in this chapter.
1. He auoids the companie of the wicked.

For the first *Catalogue*: the true Christian vsually discouers himselfe by these markes.

First, he will not *haue fellowship with the vnfruitfull workes of darknesse*; he will not *walke in the counsell of the wicked*, nor *stand in the way of sinners*: He will not sort himselfe with *workers of iniquitie*, Psal. 1. 1. & 26. 2 Cor. 6.

2. He is sorrowfull for his sinne.

Secondly, hee will afflict and humble his soule for his sinnes, mourning and weeping for them till the Lord be pleased to shew mercy and forgiue him. He doth account his sins to bee his greatest burthen. He cannot make a mocke of sinne, &c.

3. Hee is thoroughly reformed conuersation.

Thirdly, he labours to be holy in all parts of his conuersation, watching quer his owne wayes at all times, and in all companies, Psal. 50. 23. Esa. 56. 8. 2 Pet. 3.

Fourthly,

Fourthly, he makes conscience of the least commandements as well as the greatest, auoyding filthy speaking, and vaine iesting, and laciuiousnesse, as well as whoredome: lesser oathes as well as the greater; reprochfull speeches as well as violent actions, &c.

Fiftly, he loues and esteemes, and labours for the powerfull preaching of the word, about all earthly treasures.

Sixthly, he honours and highly accounts of the godly; and delights in the company of such as truly feare God about all others, Psal. 15.

Seventhly, he is carefull of the sanctification of the Sabbath; neither daring to violate that holy rest by labour, nor to neglect the holy duties belonging to Gods seruice publike or priuate. Esay 56. and 58.

Eightly, hee loues not the world, neither the things thereof,

4. Hee maketh conscience of lesser sinnes as well as greater.

5. He loues preaching.

6. He esteemes the godly about all men.

7. Hee is carefull of the sanctification of the Sabbath.

8. He is not in loue with the world.

of, but is more heartily affected in things that concerne a better life, and so doth in some degree *love the appearing of Christ.*

9. He loves his enemies.

Ninthly, he is *easie to be intreated*, he can *forgive his enemies*, desires peace, and will doe good euen to them that persecute him, if it lie in his power, Mat. 5.

10. He is constant in good courtes, thorgh opposed.

Tenthly, hee goeth on in the profession of the sincerity of the Gospell, and doth such duties as he knoweth God requires of him in busineses of his soule, notwithstanding the oppositions of prophane persons, or the dislike of carnall friends, &c.

11. He serues God in his family.

Eleuently, he setteth vp a daily course of seruing God, and that with his family too, if hee haue any; and exerciseth himselfe in the Word of God, as the chiefe ioy of his heart, and the daily refuge of his life, calling vpon God continually, &c.

CHAP.

CHAP. II.

*Shewing the generall division of
the signes, and the wayes
how the signes were
found out.*

THus of the shorter Catalogue of signes. Now it followes, that I proceed to those infallible markes of *Election* and *Salvation*. And whereas I haue diuers yeares since published a Treatise which I called *Essayes*, or Signes of Gods loue and mans saluation: Hauing obserued that diuers haue accounted the manner of setting the Signes downe somewhat obscure in diuers parts of the booke, I will now, by Gods assistance, for the helping of the weakest *Christians*, in this Treatise, endeavour to expresse my selfe in this doctrine of the triall of a true Christians estate, in a more plaine and easie course

The occasion
of this
Treatise.

of

of examination; and leaue both the former Treatise and this new *Catalogue* vnto the blessing of God, and the free choise of the godly Reader, to vse which hee findeth most agreeable to his owne taste, being both such as are warranted and founded vpon the infallible euidence of Gods vnchangeable truth.

The signes
referred to
fixe heads.

In this proiect then, I consider of the triall of a true Christian fixe wayes.

First, in his humiliation.

Secondly, in his faith.

Thirdly, in the gifts of his mind, with which hee is qualified.

Fourthly, in the workes of his obedience.

Fifthly, in the entertainment he hath from God.

Sixtly, in the manner of his receiuing of the Sacraments.

In all which hee differs from all the wicked men in the world, so as neuer any wicked man could

could find these things in his condition, which are true of the weakest *Christian* in each of these signes.

And that the true *Christian* may not doubt of his estate, ha-
uing found these signes in him-
selfe, let him consider the proofes
annexed to each signe: and that
nothing may bee wanting to his
abundant consolation, I will tell
him, how I found out these
signes, and by what grounds I
proceeded.

There are three sorts of places
in Scripture (as I conceiue)
which do point out the grounds
of infallible assurance in those
that can attaine vnto them : as
first, such places as expressely doe
affirme, that such and such things
are signes. As for example, 1 Ioh.
3. 14. *Hereby we know, that we are
translated from death to life, be-
cause we loue the brethren.* Here
the holy Ghost shewes vs ex-
pressly, that the loue of the bre-
thren

The infalli-
bility of the
signes.

3. Waies to
find out the
signes of a
godly man
in Scripture.

thren is a signe, by which a Christian may know, that he is translated from death to life : and so the Apostle *Paul* giues signes to know whether their sorrow were after God, or no, 2 Cor. 7. 11. So doth the Prophet *Dauid* Psal. 15. giue diuers signes, by which the man that shall dwell in Gods holy hill, may bee knowne. So the Apostle *Iames* tels vs, how wee may know the wisdome from aboue, by reckning the fruites and effects of it, Iam. 3. 17. So doth the Apostle *Paul* tell vs, how we may know, whether we haue the Spirit of Christ in vs or no, Rom. 8. 9. 15, &c. Gal. 5. 22. & 4. 6, 7.

Secondly, I finde out signes, by marking what graces in man the promises of God are made vnto. For thus I reason: Whatsoeuer gift of God in man brings him within the compasse of Gods promises of eternall mercie, that gift must be an infallible
 signe

signe of saluation. But such are such and such gifts, as the instances in diuerse Scriptures shew: And therefore the man that can find those gifts in himselfe, shall be certainly saued. As for example: the kingdome of heauen is promised to such as are *poore in spirit*, Matth. 5. 4. From thence then I gather, that pouertie of spirit is an infallible signe. The like I may say of the *loue of the word*, and of *uprightnesse of heart*, and of the *loue of God*, and the *loue of the appearing of Christ*, &c.

Thirdly I finde out other signes, by obseruing what godly men in Scripture haue said for themselves, when they haue pleaded their owne euidence for their interest in Gods loue, or their hope of a better life. For looke how godly men in Scripture haue proued that they were not hypocrites: euen so may any Christian proue that he is not an
hy-

hypocrite neither. As for example, *Iob* being charged to bee an hypocrite, and lying vnder the heauie hand of God, pleades his cause, and proues that hee was not an hypocrite, by his constancie in Gods wayes, and by his constant estimation of Gods Word, and *desire after it, as after his appointed food*, *Iob 23.10, 11, 12*. More of this kinde thou maist find in the proofes of particular signes.

Now whereas some signes are generall, and thou mightst doubt of the exposition, namely how that signe is infallible in such and such sences; for thy establishment herein, thou mayest obserue, that I expound the signe as it is expounded in other seuerall Scriptures. As for example: The loue of the brethren, is a generall signe. Now how shall I know that I haue the right loue of the brethren? This I expaine, by flying to diuerse other Scriptures

tures, wherein the particular explications of this signe are pleaded.

CHAP. III.

*The triall of a Christian by the
signes of true humi-
liation.*

THe first way then, by which a Christian may trie himselfe, is to examine himselfe about his humiliation for sinne, whether it bee right or no. For vnder this head is comprehended the explication of the doctrine of pouertie of spirit, and godly sorrow, and so in generall of repentance for sinnes.

Now the true Christian in this matter of humiliation, shewes himselfe to haue attained that, which no reprobate could euer attaine, and that in diuerse particulars, as,

26. Signes
of true hu-
miliation.

First,

1.
He sees his
sinnes.

First, hee hath a *true sight and sense of his sinnes*. He discernes his sinfulness of life both past and present, and is affected and pained vnder the burthen of his daily wants and corruptions, and sees his miserie in respect of his sinnes, Ierem. 3. 12. Math. 11. 29. Mat. 5. 4.

2.
He feares
Gods dis-
pleasure.

Secondly, he *trembles at Gods Word*, and feares his displeasure while it yet hangs in the threatnings, Esa. 66. 1, 2.

3.
He trusts not
vpon the
merit of his
own workes.

Thirdly, he *renounceth his owne merits*, and disclaimeth all opinion of true happinesse in himselfe, or in any thing vnder the Sunne: as being fully perswaded that he cannot bee saued by any worke of his owne, or be happy in enioying any wordly things; and therefore is fully resolved to seeke for the chiefe good in Gods fauour in Iesus Christ onely.

4.
He mournes

Fourthly, he *mournes heartily & secretly for his sin*; and so he doth,

1. For

1. *For all sorts of finnes:* for secret finnes as well as knowne finnes; for lesser sins as well as greater; for the present euils of his nature and life, as well as sins past: yea for the finnes he hath loued, or haue bene gainfull and pleasing to him. Yea he grieues for the euill that cleaues to his best workes, as well as for euill workes, Esay 6.5. Rom. 7. Esay 1.16. Mat, 5.6.

For all sorts of finnes.

2. *For sinne as it is sinne,* and not as it doth or might bring him shame, or punishment in this life, or in hell.

For sinne as it is sin.

3. He is as much *troubled for his finnes*, as he was wont, or now should bee *for crosses* in his estate. Hee mournes as heartily for the sorrowes that fell vpon Gods Sonne for his sinne, as if hee had lost his owne and onely sonne, Zachar. 12.10, 11. or at least this he striueth for, and iudgeth himselfe, if worldly afflictions doe trouble him more then his sins.

As much as for crosses.

Psalme

5. And for
the finnes of
others.

Psalme 38.5.

Fiftly, hee is *truly griued* and vexed in soule for the *abominations* that are done by others, to the dishonour of God, or slander of true religion, or the ruine of the soules of men. Thus *Lot* 2 Pet. 2.6. and *David*, Psal. 119. 136. and the mourners marked for Gods owne people, Ezech. 9.4.

6. And for
spirituall
iudgements.

Sixtly, he is heartily affected, and troubled, and *griued for spirituall iudgements*, that reach vnto the soules of men, as well as wicked men are wont to bee troubled for temporall crosse; and so hee is griued and perplexed for *hardnesse of heart*, (when hee canot mourne as hee would,) and for *the famine of the word*, or for *the absence of God*, or for *the blasphemie of the wicked*, or the like, Psal. 42. 2, 3. & 137. Nehemiah 1. 3, 4. Esay 63. 17.

7. And is
moued.

Seuenthy, hee is *most* stirred

vp

vp to abase himselfe, and *mourne* for his sinnes, *when he fees* God to be most mercifull. *The goodnesse of God* doth make him *fear* God, and hate his sinnes, rather then his iustice, Hof. 3. 5.

Eightly, his *griefes* are such as can be *asswaged onely by spirituall meanes*. It is not sport or merrie companie that easeth him: his comfort is onely from the Lord in some of his ordinances. As it was the *Lord* that *wounded him* with the sight of his sins, so to the Lord onely he goeth to be *healed* of his wounds, Hof. 6. 1, 2. Psal. 119. 23, 24, 50.

Ninthly, in his *griefes* he is *inquisitive*: he will *aske the way*, and desires to know *how he may be saved*. He cannot smother and put off his doubts in so great a businesse. He dares not now any longer be ignorant of the way to heauen. He is not carelesse, as he was wont to be, but is *seriously bent* to get directions from

G

the

8. And he is eased onely by spirituall meanes.

9. And is carefull to learne how to be saved.

10. And is
fearefull of
being decei-
ued.

the word of God about his re-
conciliation, sanctification, and
saluation, &c. Iere. 50. 4. 5. Acts
2. 37.

Tenthly, he is fearefull of be-
ing deceiued, and therefore is not
slightly satisfied. He will not rest
vpon a common hope, nor is he
carried with probabilities; nor
doth it content him that other
men haue a good opinion of
him; nor is he pleased that he
hath mended some faults, or be-
gun to repent: but *repenting he
repents still*, that is, he takes a
sound course to be sure his re-
pentance be effectually perfor-
med, Ier. 31. 19.

11. And ear-
nestly de-
sires to leade
an holy life.

Eleuently, he is vehemently
carried with *the desires of the
sound reformation of his life*. His
sorrow is not *water* but *washing*;
nor is it euery washing, but such
as *maketh cleane*. Worldly sorrow
may haue much water, but it
maketh nothing cleane; whereas
godly sorrow alwayes tendeth
to

to reformation and sound amendment.

Twelfthly, in all his sorrowes he is supported by a secret *trust in the mercie and acceptation of God*, so as no miserie can beate him from the consideration and inward affiance and hope in the mercie of God. In the *very disquietnesse of his heart, the desire of his soule is to the Lord*, and before his presence; though it be neuer so much cast downe, yet he waits upon God for the helpe of his countenance, and in some measure condemnes the vnbeleefe of his owne heart, and trusts in the name of God, and his neuer failing compassions, Psalme 38. 9. and 42. 5, 11. Lam. 3. 21. Zepha. 3. 12.

13. He is wonderfully inflamed with *loue to God*, if he at any time let him know that *he heareth his prayers*. In the midst of his most desperate sorrowes his heart is eased if he speed well in

G 2

prayer,

12. And trusts vpon Gods mercy in his grieve.

13. And is in loue with God if he heare his prayers.

14. And daily
iudgeth him-
selfe for his
siane.

prayer, Psalme 116.1,6.

14. He daily *keepe*s an *assise* upon his owne soule: he *iudgeth* himselfe for his sinnes before God, arresting, accusing, and condemning his sinnes. He *confesseth* his sinnes particularly to God, without hiding any sinne, that is, without forbearing to pray against any sinne he knowes by himselfe, out of any desire he hath still to continue in it; and by this signe he may be sure he hath the Spirit of God, and that his sins are forgiven him, Esay 4.4. Psal. 35. 5. 1. Iohn 1.7. 1. Corinth. 11.32.

15. And
prayes in the
holy Ghost.

15. His requests are daily poured out vnto God. He cries vnto God with affection and confidence, though it be with much weaknesse and many defects, as the little child doth vnto the father, and thereby he discouers the Spirit of adoption in him, Rom. 8. 15. Zecha. 12.10. Ephesians 3. 12.

16. He

16. He is unfainedly desirous to be rid of all sinnes, as well as one. There is no sinne he knowes by himselfe, but he doth desire as heartily that he might neuer commit it, as he doth that God should neuer impute it. This is a neuer failing signe, a fundamental one, 2.Tim. 2.19.

16. Desiring to be rid of all sinne.

Note this.

17. He is content to receive euill at the hand of God, as well as good, without murmuring, or letting go his integritie; as being sensible of his owne deserts, and desirous to approue himselfe to God, without respect of reward. This proued that Iob was an holy and vpright man, Iob 1.1. and 2.3, 10.

17. And is willing to suffer affliction.

18. He dislikes sinne in all, euen in those that are neare and deare vnto him in other respects, 1.Kin. 15.12, 13, 14.

18. He dislikes sinne in all.

19. He is innocent from the great transgression, and keepes himselfe from his owne iniquitie. He is not subiect to the dominion of

19. Sinne reignes not in him.

sinne. Sinne doth *not reigne in him,*
Psal. 19. 13. 2. Sam. 22. 24.

20. He hum-
bles himself
for sin euen
in his prof-
peritie.

20. He finds a desire to be rid
of sinne, and to humble himselfe
for it *in prosperitie* as well as ad-
uersitie. He leaues sinne before
sinne would leaue him. He for-
sakes it then, when he could
commit it without apparent dan-
ger, Iob. 8. 5, 6.

21. And in
aduersitie
his heart is
vpright.

21. Or if he be in aduersitie,
his heart is vpright, without lying
or dissimulation. He so seeketh
the pardon of his sinnes then,
and so promiseth amendment, as
that he is also as carefull to pra-
ctise it when he is deliuered. He
is not like the Israelites mentio-
ned. Psal. 78. 36, 37.

22. He ac-
counts of
spirituall
things as the
best things.

22. He makes a *supernaturall*
valuation of spirituall things, ac-
counting them as pearles of the
best price, not too deare bought,
if he purchased them with all the
worldly things he hath; and con-
trariwise, accounting himselfe
exceeding poore if he want
them,

them, or the means of them. Mat.
13. 45, 46. Psal. 41. 8 & 63. 1, 3.

23 *He hath lost his wonted
taste in earthly things:* his heart is
not transported with the admi-
ration of them, or the inordinate
desires after worldly things. *He
loves not the world* and this life as
he was wont to do. Though he
use the world, yet he easily con-
fesseth himselfe to be a *stranger
and pilgrime* here. He giues ouer
the *unnecessarie pleasures and pro-
fits* of this life, Heb. 11. 13. 1. Ioh.
2. 14, 15. Rom. 8. 6. He is wearie
of the world, and willing to for-
go societie with the men of this
world, the workers of iniquitie,
Psal. 6. 8, 9. and 39. 12. and 26. 1,
2, 3, 4.

24 *If the Lord be silent, and
answer not his desires, but hides his
face; his spirit faileth, and he is as
one that goeth downe into the pit:* it
troubles him as a sore crosse; and
so contrariwise, Psalme 26. 1.
and 88. 13, 14, 15: and 143. 7.

23. He doth
not fauour
the things of
the flesh and
the world.

24. He is
much grie-
ued if God
hide himself.

25. Of a lion
he becomes
a lambe.

John 16.23, 28.

25 If he hath bene a man
subiect to boisterous, violent, and
hurtfull affections, he is now be-
come tame: of a *Lion* he is be-
come a *Lambe*, and a *little child*
may leade him, Esay 11.9.

26. His spirit
is without
guile.

26 He hath a *spirit without
guile*, Psal.22.2. He is more de-
sirous to be good, - then to be
thought to be so; and more
seekes the power of godlinesse,
then the shew of it, Iob 1.1. Pro.
20.6, 7. *His praise is of God, and
not of men*: Rom.2.26.

And thus much of the triall of
his humiliation. The signes of his
faith follow.

CHAP. IIII.

*The triall of a godly man by
his Faith.*

FAith is the next thing to be
tried in a child of God. And
in

in as much as there are diuers kinds of faith, and experience shewes in many that giue no signes of repentance, that they will not be beaten from a confident presumption that Christ died for them, euen for them in particular: it stands vs in hand to trie our perswasion by true rules of Scripture, that so, if it wil abide the triall of the touchstone, wee may lay it vp as an hid treasure and a wonderfull grace of God; and if otherwise, we may repent vs of presumption, as a deceiueable sinne.

But before I open the signes of this signe, the Reader must be admonished of three things.

First, that I intend not by these signes to shew how faith may be bred or *begotten* in vs, but how faith may bee *proned* and declared to be in vs. For it is the *promises* of God in the Scripture that *breed faith*: nor can humane reason beleue such great things

Why wee
should trie
our faith.

The drift is
to shew how
faith may be
proued, not
how it may
be bred.

from God for any thing that is in vs, but onely because we see the word of God assuring such happinesse vnto such as lay hold vpon them. So that, that which breeds faith, is the *reuelation of Gods promises*, by his *word* and *Spirit*. Yet notwithstanding the assurance of faith is much increased and confirmed by the sight of those signes of the truth of our faith, and other graces of God in vs.

A second
caueat.

Secondly, that I stand not precisely vpon the order of these graces of God in vs, nor determine that question, which graces are first wrought in the heart of a man: but that which I haue specially aimed at in the order of setting them downe; is to begin at those that either first appeare in a Christian, or are easiest (as I conceiue) to be discerned in him.

The 3. note
by way of
preface.

Thirdly, that I intend especially the triall of such Christians

as

as agree in this , that they are perswaded that Christ died for them ; that so the true Christian may see reason to comfort himselfe , that his perswasion is no presumption , as is the perswasion of the most. It is true , that diuers of the signes of faith here to be handled, will shew faith in the weakest Christian , though he will not yet be brought to acknowledge any perswasion. For this perswasion may be secretly wrought vpon the heart : as it is when it relieth vpon the merits of Christ onely for saluation, though the iudgement of the Christian be not resolved against his doubts.

The question then is , how a Christian may trie his perswasion of Gods mercie , and his interest in Christs merits , whether it be right or no.

For answer hereunto , I say, that the true Christian doth proue his faith and perswasion
to

The true
faith.

1. Was
wrought by
the word
preached.

to be right, by these signes following.

First, his faith or perswasion was wrought by the hearing of the word preached: and therefore thou must first aske thy selfe, how thou comest by thy perswasion. For if thou say, thou wast alwayes so perswaded, or didst attaine it by inecere naturall meanes or helpes, thou are deceiued. For, faith is first wrought by the holy Ghost, in the preaching of the Gospell, as it is most cleare by the words of the Apostle, *How shall they beleue in him of whom they haue not heard? and how shall they heare without a preacher?* Rom. 10. 14. And whereas it may be, that many Christians haue not obserued the workings of their faith; and haue forgotten the time of their conuersion, and haue not iudgement to discern how the Lord by the ministerie of his seruants did change their hearts, and leade them to Christ:

Christ : therefore when this first signe cannot comfort , they must trie themselves by the rest that follow.

Secondly , he hath an high *estimation of Iesus Christ*. For the man that hath true faith , accounts all things most base in comparison of the knowledge of Christ , and the loue of God in him. He had rather be sure of Christ , then to gaine the whole world. Christ is more *precious* then all the world : yea is the onely thing in request in the desires of the Christian . Now Christ is *precious* onely to *them that beleene* , 1.Pet.2.6. and by this signe *Paul* knew that he was growne farre beyond himselfe in his former life, and beyond all the Pharises in the world , Phil. 3.9.

Thirdly , he readily receiues the testimonie of Gods Ministers speaking out of the word , and stickes to it against all the contradictions

2. Esteemes Christ above all things.

3. Receives the testimony of Gods Ministers before all the world.

traditions of the world. The Apostle *Paul*, 2. Theſſ. 1. 10. ſhews, that this ſigne will be pleaded and acknowledged in the day of Chriſt: *Chriſt*, ſaith he, *will be made admirable in them that beleeue.*

Now ſome may ſay, But how ſhall we know that we do beleeue?

Why, ſaith he, you are true belecuers, *becauſe ye receiued our teſtimonie*; and this ſhall be to your praiſe in that day.

4. Caſts out
hypocriſie.

Fourthly, he cannot abide counterſetting and hypocriſie. If it be a right perſwaſion, it is a *faith unfained*; *Unfained*, I ſay, as in other reſpects, ſo in effect, becauſe it cannot abide fainting, but with ſpeciall hatred purgeth out hypocriſie, which the perſwaſion of hypocrites neuer doth, 2. Tim. 1. 5.

5. Will a-
bide triall.

Fiftly, this perſwaſion is permanent: it will endure triall, it will hold out in the euill day; it inclines

inclines the heart to cleave to Iesus Christ; euen in the fire of tribulation, in the midst of manifold afflictions, and disgraces, and temptations. It is like the gold in the furnace that perisheth not: nor will it barely hold out; but a Christian by his faith comforts and supports himselfe in affliction, so as his faith becomes to him both a breast-plate and an helmet: whereas the best faith, that is not the faith of Gods elect, will proue but drosse, if it be cast into the furnace of temptation, further then it is supported by carnall meanes and helpes. 1. Pet. 1.6,7. 2.Tim.1.12. 1. Theff.5.8. Ephes. 6. Luke 8. 13.

Sixtly, he will beleeue all things I say all things that he apprehendeth to be required, threatned, or promised in the word. To beleeue somethings onely, may be in any other kind of faith, especially when they are such things as stand with their owne reasons,
or

6. It be-
leeues all
things.

or wils, or affections, or the common opinion of other men: But this is the glory of a liuely iustifying faith, it will giue glorie to God in all things. *What God can speake, it can beliene*, so soone as it knowes it is spoken of God, though it be neuer so contrarie to the iudgement of flesh and bloud, Act. 14. 14.

7. Will not
make haste.

Seuenthly, he *will not make haste*. This was the signe giuen in the Prophet *Esaies* time: He that beleeueth will not make haste. He had prophesied of hard times to fall vpon all the people: now this would shew amongst them, who were true beleeuers. For those that trusted in God, would *not make haste* to vse ill meanes to helpe themselues; they would stay their hearts in *rest and quietnesse*, and they would stay their feet too from running to *Egypt* or to *Ashur*, which God had forbidden, *Esay* 28. 16.

If faith be right, and thy persuasion

swasion a sound perswasion, and well groundd, there are ioy-
ned with it these things fol-
lowing.

Eightly, his perswasion is ioy-
ned with a good and pure con-
science; a conscience, I say, that
makes him carefull to auoid sin,
and do good duties, and to serue
God in sinceritie, whereas the
perswasion that is in wicked
men, is not accompanied with a
good conscience, they do not
make conscience of their wayes.
Now this is a cleare rule of diffe-
rence, 1.Tim. 1.5, 19. and 3.9.
Heb. 10.22.

Ninthly, he hath a *spirit* of dis-
cerning. There is a great deale
of light comes into the heart
with faith. A man cannot be-
leeue, and be ignorant still. The
Christian that is endued with
faith from aboue, in endued with
wisedome from aboue: so as he can
conceiue of the things of God
that concerne saluation, which
the

8. Is accom-
panied with
a pure con-
science.

9. And a spi-
rit of discer-
ning.

the naturall man perceiveth not. Though he may want still in manie knowledges, yet he hath skill in some measure to learne how to be saued. The doctrine of saluation he can now vnderstand, which is taught in the ministerie of the word; and he now can make some good vse of reading the Scriptures, that before discerned little or nothing in them. *The veile that lieth upon the hearts of all flesh, is now taken from his eyes; yea the very entrance into Gods word giueth light to the simplest beleeuer.* He that was stupid and vnteackable before, doth now *heare as the learned*, with an holy kind of insight and iudgement. 2. Tim. 1. 15. Psal. 119. 130. Prou. 1. 4, 8. & 5. 9.

10. And the
witness of
the Spirit of
adoption.

Tenthly, he hath a witness within himselfe. *He that beleeueth, hath a witness in himselfe*, 1. Iohn 5. 10. For he hath the Spirit of adoption to certifie him infallibly of Gods loue to him, and that

that he is the child of God, Rom. 8. 15, 16: and thus the beleeuers are said to be *sealed by the Spirit of promise*, Ephes. 1. 13, 14. God leaues a pawne, a pledge with euerie Christian that shall be saued, to be as the earnest of his saluation, and this pledge and earnest is Gods Spirit. And the Spirit testifies to the beleuer, partly by reuealing vnto him the certaintie & truth of Gods promises in his word; and partly by printing vpon his heart these sauing graces, which distinguish him from all others; and partly by powring vpon him the ioyes, which are called the ioyes of the holy Ghost, in the vse of Gods ordinances, as the inward ratification of the assurance of Gods loue and goodnesse to the beleuer. Of which after.

Lastly, Faith may be discerned by manie things it worketh, which are the fruites of it: and by the fruites of faith, we may know

11. Beareth
those fruites
following.

know faith it selfe. Faith is like the roote of a tree, that lyeth vnder the ground, and cannot be scene without much digging; but by the fruit the tree beareth, we may know what kinde of roote it hath, and of what sort it is. Now the fruites of faith, are these that follow, and such like, as,

1. Loue.

1. Loue to God and the godly: for *faith worketh by loue*, Gal. 5. 6.

2. Puritie of heart.

2. Cleanness of the thoughts and affections. For *Faith purifieth the heart*. It maketh a man striue after inward puritie, as well as outward: to get a *cleane heart*, as well as *cleane hands*. It worketh humiliation for inward finnes as well as outward, Act. 15. 9. and driues a man to seeke pardon in the name of Christ, for all sorts of inward perturbations and secret euils.

3. Victorie over the world.

3. *Victorie over the world*. Faith ouercometh the world, 1. Ioh. 5.

4,5. and so it doth, when it maketh a man so rest vpon God, and his truth and promise, as, if he be put to it, to denie the respect of his owne credite, or profit, or pleasures, or the displeasure of carnall friends, or his hopes in matters of this world; resting satisfied with the expectation of the treasures and pleasures of a better world, yeelding himselfe ouer to be guided by Christ, and his truth, vnto the death, Psalme 48. 14. *He liues by his faith*, Gal. 2. 20.

4. Humilitie. For a true faith excludes boasting of our owne labours, gifts or praises; and makes vs able, out of the sense of our owne vilenesse, to acknowledge all the glorie to Gods free grace and loue in Iesus Christ, Rom. 3. 17. Gal. 3. 22.

4. Humilitie.

5. The confession and profession of the truth. Faith will make a man speake in defence of the truth: *I haue beleened, therefore haue*

5. Confessio.

haue spoken, saith *David*, Psalme 116 : which the Apostles pleade to proue their faith also, 2. Cor. 4. 13, 14.

6. Application of Christs righteousness.

6. The putting on of righteousness, which is not by the workes of the Law done by vs. The application of, and relying vpon the righteousness of Iesus Christ, is the proper and onely worke of true faith. Rom. 10.

7. Auerie spring of grace.

7. It opens a spring of graces in the heart of a true Christian: he that is a true beleeuer, is qualified with sundry heauenly gifts which weare not in him by nature; which gifts do daily discover themselues in his heart, flowing from thence, as if there were a spring of liuing water in his belly. *Sanctification of the spirit and faith of the truth*, be inseparable, Ioh. 7. 38. 2. Thess. 2. 13.

CHAP.

CHAP. V.

*The triall of a godly man by such
heavenly gifts as serue him
in his iourney to
heauen.*

THUS of his triall in his humiliation, and in his faith. It followeth in the third place, to trie him by his gifts, which are the fruites of faith. The true Christian differs from the wicked man, in two sorts of gifts: Some of them are such gifts as are bestowed vpon him from aboue, but serue him onely for his spirituall vse, *while he is on the way in his iourney to heauen, and so onely in this life; such as are the sacred thirst: The loue to the word, and meanes of his holiness: The spirit of supplication: The loue of his enemies; and his desire after the appearance of Iesus Christ.* Other gifts he hath, which

Two sorts
of graces in
a Christian.

which will accompany him *home into his heavenly countrey*, and abide vpon him for euer, and are not abolished by death: such as are, *sauing knowledge, the loue of God, and the loue of the godly*. First therefore of those heavenly gifts, which will passe away; and so he is qualified with fise distinct holy gifts, which cannot be found in any reprobate.

The holy
thirst that is
in the godly
Christian,
tried by
foure signes.

The first is *his holy thirst*; which is an heavenly kinde of appetite, by which he is carried to the desire of things aboue nature; such as are the merits and *righteousnes of Christ*: the *fauour of God*: the *presence of God*: the *full deliuerance fro all sin*: the *remouing of spirituall iudgements*: the *saluation of other men* and the like; and this thirst is a signe the more infallible:

I. Because it is *constant* and indelible in this life. There is no part of his life; but it continueth either in the *sense* of his affection, or in the *iudgement* of his vnderstanding,

derstanding, so as hee accounts *spirituall things* to bee *the best things*: and though at some times his affections may bee the lesse moued after them, yet his appetite is *daily renewed*, as it is in the hunger or thirst that is bodily.

2. Because it is *industrious*. For this holy thirst will guide him to a carefull *use of all the meanes*, by which good things may bee attained; and doth not breathe it selfe out onely with sudden and vaine wishes, or flashes of desire, Psal. 27. 4. 1 Pet. 2. 2. Psal. 63. 1, 2. Psal. 1. 2. Acts 2. 37.

3. Because it workes a constant and secret *meditation* of heavenly things desired, the heart frequently seeks after God day and night, Esay 26. 9. Psal. 63. 1. 6. For what we desire feruently, we thinke on almost continually.

4. Because if the Lord quench his thirst, and satisfie his desire in spirituall things, *the soule becomes*

H

as

as a watred garden ; and then fol-
lowes in him an heauenly kinde
of *satisfaction and contentment*,
with singular delight in the
soule, and *vowes* and wishes of
infinite and eternall thankful-
nesse, Psalme 63. 4. 5. Iere. 31. 25,
26.

And thus much of the first
gift.

His triall by
his loue to
the Word.

Secondly , the loue to the
word is another signe that hee is
the child of God, and a cleare
evidence of his saluation. Now
because all sorts of wicked men
may resort to the exercises of the
word, and those that haue but a
temporarie faith may shew a
great estimation of the word,
and find ioy in the hearing of it,
and shew much zeale in things
that concerne the word, and may
yeeld some obedience to the di-
rections of the word also : it is
profitable to consider how the
true Christian may proue that
his affection to the word is more
sincere

sincere then that affection which any wicked man can bring to the word. And thus he may find that his heart is sound in his loue to the word, by these markes:

1. By his manner of receiuing it, when hee doth receiue the word, *as the Word of God, and not of men*: setting his heart before Gods presence, and being affected as if the Lord himselfe should speake vnto him. This no wicked man dares do: hee dares not present himselfe with the whole intendments of his heart before the Lord. For this signe the Apostle *Paul* acknowledged the Thessalonians to be true Christians, 1 Theff. 2. 13.

2. By his appetite to the word. For there is in a godly man as true an hunger after the word, as the food of his soule, as there is in his stomacke after the foode of his body; which shewes it selfe to be the more sincere, because it is constant; he desires the

13. Signes to
trie his
affection to
the word by.

word at all times, *and as his appointed foode daily*; as it is in the bodily appetite, though after feeding the stomacke may seeme to be full and satisfied, yet the hunger reuiues againe euery day, so it is with the heart of a child of God: whereas wicked men regard the word but by fits, and in a passion, and then at length fall cleane away from the affection to it, Psalme 119. 20. Iob. 23.

12.

3. By his loue to them that loue the word.

4. By his sorrow, because other men keepe not the word, Psal. 119. 136.

5. By his vnfaigned estimation of the word aboue all wordly things, accounting it to bee an happie portion to enioy the word in the power and profit of it, Psal. 119 14. 72. 111.

6. By his desire and delight to *exercise himselfe in it day and night*, that is, constantly, Psal. 1. 2.

7. By

7. By his grieve, either for the want of the meanes by which the word might be taught vnto him with power, accounting such want of the meanes to be a fore famine; or for want of successe in the vse of the meanes when he doth enioy it, Psal. 42. 3. Amos 8. 12.

8. By the extent of his loue to all the words of God, euen the Law, that with threatning shewes him his sinne, and searcheth out his most secret corruptions; being most affected with that ministerie that doth most sharply rebuke sinne.

9. By his resolution to labour as hard for the food of his soule, as men doe, or he would doe for the food of his bodie, Ioh. 6. 27. Amos 8. 12.

10. By the constant sweete taste he finds in it, especially whē it is powerfully preached, Psal. 19. 10. 2 Cor. 2. 15.

11. By the end he propounds

vnto himselfe in the vse of the word, which is, that hee might not sinne: and that his wayes might be made pleasing to God, hiding the word in his heart to this purpose, Psal. 119. 11.

12. By his willingnesse and resolution to denie his owne reason and affections, his credit, his carnall friends, his profits, or his pleasures in any thing, when God should so require it of him, and vpon any occasion to shew his heartie respect of the Gospell, Mark. 10. 2. 9. 1 Cor. 1. 18.

13. By the effects of it: as,

1. When for the loue hee beares to the word, he will separate himselfe from the wicked, that might any way withdraw his heart, or endanger his disobedience. Psal. 119. 115.

2. When hee accounts the word to be his chiefe comfort in affliction, and finds it to be the maine stay, & solace of his heart, Psal. 119. 23, 24, 50, 51, 54. 143.

3. When

3. When it works in him effectually the redresse of his wayes, and freedome from the dominion of sinne, Iohn 8. 33. Psalme 119. 45. 9. 59. 1 Thess. 2. 13.

4. When it workes in him certaine and sensible assurance of heart before God. This assurance is an infallible signe of the right vse of the word, 1 Thess. 1. 5.

And thus of the second gift.

The third gift is the *first* of prayer or supplication, as the Prophet *Zacharie* calls it, Zach. 12. 10. and this gift hee hath aboue all wicked men, which hee shewes many wayes: as,

1. *Hee asks according to Gods will*, 1 Iohn 5. 14.

2. He praies with perswasion that God will heare him *Hee beleeueth* in some measure *that hee shall haue* what he prayes for. He prayes *in faith*, Marke 11. 14. Iathes 1. 6, 7. Psalme 6. 9.

H 4

1 Iohn

His triall by
his gift of
prayer.

13. Rules of
triall.

1 Iohn 3.22.

3. Hee praies *in the name of Christ*, and is affected with the sense of his owne vilenesse, and relies vpon the merits and mediation of Iesus Christ, Iohn 14. 13. Psal. 86. 1, 2. and 143. 4.

4. Hee will pray *at all times*, Iob 27. 9. Psal. 106. 2.

5. He is *feruent in prayer*: his heart prayeth: he hath the affections of prayer, Iam. 5. 16. Psal. 6. 8.

6. Prayer makes him exceeding wearie of the world: it giues him such a taste of his own sinfulness, and of Gods goodness, and of the glorie of heauen, that he is vehemently carried with *desire to bee absent from the bodie, that he might be present with the Lord*, Psal. 39. 12.

7. *When he knowes not how to pray as he ought, the Spirit* prepares his heart, excites in him holy desires, supplies him sometime with words, sometimes with

with affections, and sometimes
worketh inward *unexpressable*
groanes, which yet it presents to
God, as effectuell prayers, Rom.
8.26,27.

8. Hee finds an holy *rest*, and
quietnesse in his conscience and
heart, with spirituall *boldnesse* and
confidence of trust in God, if hee
heare him graciously, and answer
him in mercie, Psal.3.4,5,6. and
116.17. and 91.15,17. Ieremie
33.3.

9. He loues the Lord excee-
dingly for bearing his prayer, and
desires to keepe himselfe in the
loue of God, Psalme 116.1. Iude
20.

10. His prayers proceed from
an heart that loues no sinne, but
desires to depart from iniquitie,
and to do that which is pleasing
in Gods sight, 2 Tim.1.19. 1 Ioh.
3.22.

11. He loues prayer in others,
2 Tim.1.12.

12. He striues against dead-
nesse

nesse of spirit and distractions, as an heauie burthen, Psalme 85. 3, 4.

13. Hee makes prayer his chiefe refuge: and he will pray, though prayer bee in neuer so much disgrace, Psal. 69. 10. 13. & 142. 2 5.

And thus of the third gift.

His loue to
his enemies
tried.

The fourth gift is the *loue of his enemies*. Any Christian may loue such as loue him; but to loue his enemies, is onely to be found in the true Christian, which hee proues by these tokens of the sincerity of his loue:

1. Hee can *pray* heartily *for them*, yea in some cases hee can mourne, and *humble his soule* before God for them in their distresses, Psal. 35. 13, 14.

2. Hee *desires their conuersion* so vnfaignedly, that hee is sure, if they were conuerted, hee could reioyce in them as heartily, as in those he now much delights in.

3. Hee

3. He can likewise *forgive* them their particular trespasses against him; being more grieued for their sinnes against God, then for the wrongs they do him, Mat. 6.

14.

4. He can freely acknowledge their iust praises.

5. He cannot onely patiently endure their reuilings, but can forbear, when he could bee reuenged by bringing shame or misery vpon them, 1 Pet. 3. 9. Rom. 12. 14. 1 Sam. 24. 18, 19. yea he doth, as he hath occasion, strue to *ouercome their euill with goodnesse*, being willing to helpe them, or relieue them in their miserie, and do them any good for soule or body.

The last gift which is found in the true Christian, while he is in the way in this life, is, *His loue of the appearing of Christ*, which he shewes:

His trial by
the loue to
the appea-
ring of
Christ.

1. By the longing after the time of Christs coming, whether by

by death or iudgement.

2. By his gladnesse at the promises, or signes of his particular or generall comming.

3. By his often meditations of that day, & his hearty praiers for the hastening of it, Reuel. 22. 10.

4. By his daily care to dispatch all those godly duties which hee desires to doe before his death, and accordingly by his will disposing of his estate, and labours to set his house in order.

And this desire of Christs comming is apparently the more sincere in him :

1. Because it ariseth out of his loue to God, and his hatred of his owne sinnes, and his wearinesse vnder the obseruation of other mens sinnes.

2. Because this desire is accompanied with the care of the meanes, by which he may be prepared for saluation.

3. Because he is thus affected
euen

euen in his prosperitie, when he thrives in the world, and is not in any notable distresse.

Hitherto of his triall in such gifts as he is endowed withall in this life onely : his triall in the gifts that will abide in him for euer, follow.

CHAP. VI.

His triall in respect of such heavenly gifts as will not bee abolished by death.

THe gifts that will abide in him for euer, are these three : *Knowledge, the love of God,* and the *love of the brethren*. These are perfected, and not abolished by death.

And first, in this knowledge, he differs from all wicked men, and so in diuers things : as,

First, *in the things he knowes* : he knowes the nature of God in

The triall
of his know-
ledge.

And so he
differs from
wicked men.
In the
things he
knowes.

a right manner: he knowes God in Iesus Christ: hee knowes the vilenesse of his owne sinnes: hee knowes after an effectuall manner the mysteries that concerne the saluation of his soule: hee knowes his owne conuersion, & the forgiuenesse of his sinnes, and the *things that are giuen him of God*, Matth. 13. 13. Ioh. 17. 3. Ier. 31. 34. 1 Cor. 2. 12. He knowes that Iesus Christ is in him, 2 Cor. 13. 5.

2. In the
cause of his
knowledge.

Secondly, *in the cause of his knowledge*. For *flesh and blood did not reueale* those things vnto him; he came not by them by the vse of naturall meanes, but they are wrought in him by the word and Spirit of God, Matth. 16. 17. 1 Iohn 2. 27. and 5. 10. 1 Cor. 1. 30.

3. In the ef-
fects of his
knowledge.

Thirdly, in the effects of his knowledge: for,

1. It breeds in him an vn-
speakable refreshing and glad-
nesse of heart in Gods presence,
Psal.

Pfal. 37. 9, 10. Phil 1 9.

2. It inflames him to a wonderfull loue of the Word of God about all earthly things, Psaline 119. 97, 98.

3. It workes in him an effectuall sauouring and tasting of the goodnesse of spirituall things. Rom. 8. 5.

4. It inclines him to a constant obedience and practise of Gods will, Prou 8 9. 17. Ioh. 7. 17. Deut. 4 6. It redresseth his wayes, Psal. 119 10. 1 Ioh. 2 3. & 3. 34.

5. It beares downe pride and conceitednesse, and frowardnesse, and makes him humble and teachable, Prou. 3. 5, 6. and 8. 13, 14. Iam. 3. 17.

Fourthly, in the *proprieties of his knowledge*: for,

1. It is *infallible*: his knowledge hath *much assurance* in manie things, with strong confidence and resolution at some times, especially when he is before

4. In the proprieties of his knowledge.

fore God, 1 Thes. 1.5.

2. It is *indelible*, it cannot bee vtterly blotted out, it is fast grauen in his heart; contrarie doctrine or persecution cannot raze it out, Ier. 31.34. Eph. 4.13. Prou. 4.5,6.

3. It is *sincere*; for first it inclineth him to giue glorie to God, and receiue *all truth* as well as any truth. He receiues the doctrine of God, though it bee aboue reason, & against the common opinion of men, or crosse his profit, or lesires, or the like. Secondly, it leades him principally *to vnderstand his owne way*, and guides him to studie the things chiefly that concerne his owne reformation and saluation, Prou. 14.8. Col. 2.16.

And thus he differs from wicked men in his knowledge.

Secondly, in his loue to God, he hath these things which no wicked man can attaine to.

1. Hee hath a deliberate inward

His loue to
God, tried
by nine
signes.

ward inflamed estimatiō of God
about all things, accounting his
louing kindnesse better then life, and
the signes of his fauour his grea-
test ioy, Psal. 63. 2. 11.

2. He loues and longs for the
Lord Iesus Christ with certaine
and sincere affection, Ep. 6. 24.
2 Tim. 4. 8.

3. He delights in Gods pre-
sence, and shewes it by his vn-
fained loue to Gods house, Psal.
26. 8. and by his heartie grieffe
for Gods absence, Cant. 3. 1. and
by his carefulnesse to set the
Lord daily before him, walking
in his sight, Psal. 16. 8.

4. He hates sinne heartily, be-
cause God hates it; and he dis-
likes sinners, because they hate
God; accounting Gods enemies
as if they were his owne ene-
mies, Psalme 139. 21, 22. and 97.
10.

5. He constantly desires to be
like God in holinesse being carefull
to approue his affection to God,
by

by his *obedience to his commandments*, so as it is not *grievous to him* to receiue directions, but serues God with all his heart, being fearefull to displease God in any thing, Ioh. 14. 21. 1 Ioh. 5. 3. Deut. 10. 12. and 11. 22. and is more affected with Gods approbation, then at the praise of men, Rom. 2. 26.

6. Hee is much affected with Gods mercie, and the blessings bestowed vpon him, which hee thankfully remēbers to the praise of Gods free grace, Esay 63. 7. Psal. 63. 2, 3, 4. 6. 8. and 107. 22. Iob. 36. 24. Deut. 6. 2.

7. He loues all the godly, for this reason chiefly, because they are iike vnto God in holinesse, as being begotten by him, 1 Iohn 5. 1.

8 He is as heartily vexed for any dishonour done to God, as for any disgrace offered to himselfe.

9. Finally, he shewes it in diuerse cases that befall him in his
course

course in this life : as,

1. If hee bee put to suffer any thing for Gods sake, he endures it with much ioy and patience, 1 Theff. 1.6. Act. 5. Iohn 22.15. to 19.

2. If at any time hee offend God by his owne faultinesse, hee is heartily griued & cast down, and doth constantly desire to forsake any sinne, though neuer so pleasing and gainfull vnto him, rather then hee would displease God, Deut. 30.6.

3. In all streights and wants, he runnes to God, relying vpon God, as his *defence, rocke, and refuge* in all times of troubles, making his moane vnto him, and powring out his prayers & complaints before him, Psalme 18. 1, 2.

Thus of his loue to God.

Thirdly, his loue to the godly doth also distinguish him from all the wicked men in the world, because here are diuers things to bee

His loue to
the godly
tried by
ten signes.

be noted in his affection to them which cannot bee found in wicked men :

1. As first, he loues the godly aboue all other sorts of men in the world; he accounts them as *the onely excellent people*. Psal. 16. 3. 1 Ioh. 3. 14. and affects them as if they were his naturall kindred, Rom. 12. 9, 10.

2. He loues them not for carnall respects, but for the graces of God in them, for *the truths sake*, and because *they are begotten of God*, 1 Iohn 5. 1. 2 Iohn 1. 2. 3 Iohn. 1.

3. He delights in their *fellowship* and societie in the Gospell, as accounting them the happie companions of this life, Psal. 16. 3. 3. Ioh. 8. Phil. 1. 5.

4. He hath a *fellow-feeling* of their miseries: he is in some measure affectioned to weepe with them that weepe, and reioyce with them that reioyce; especially he is glad when their soules prosper :

prosper, Rom. 12. 16. 3 Iohn 3.

5. His desire is to walke *inoffensively*, as being loath any way to be *an occasion of stumbling*, or scandall to any Christian, 1 Iohn 2. 10.

6. He can beare *their infirmities*, take things in the best sense, suffer long, and is not easily provoked: he *hopeth all things*, and *boasts not himselfe*, or enuies not them, nor will receive an *evill report against them*, 1 Pet. 4. 8. 1 Cor. 13. 4, 5, 6. but rather makes apolo-
gie from them.

7. He easily praiseth them in all places, for their grace or obedience, Rom. 16. 19. 3 Iohn 6. Psal. 15. 5. 1 Theff 1. 8.

8. His *wel doing extends it selfe to them* to his power; he is bountifull, pitifull, and tender; hee hath *bowels of mercie*, according to the occasion of mercie; either corporall or spirituall. He gladly receiveth them, and with a ready mind communicates to their necessities,

cessities, Philemon 7. 1 Pet. 3.8.
& 4.8. 1 Ioh. 3.17. 3 Ioh. 5.

9. He loues *all* the brethren.
He hath not the *glorious faith of*
Christ in respect of persons, Iam. 2.
1, 2. Ephes. 1.5. Col. 1.4. He can
make himself *equall to them of the*
lower sort, Rom. 12.16.

10. Lastly, he loues them *at*
all times, even when they are in
aduersitie, disgrace, sicknesse, or
any other miserie.

Hitherto of the godly mans
triall by his gifts.

CHAP. VII.

*The triall of the godly man by his
workes of obedience.*

THe fourth way to trie him,
is by his workes, or by his
obedience in his life and conuer-
sation; and so his workes excell
all the workes of vnregenerate
men many wayes: as,

I. Be-

1. Because what he doth, ariseth out of the love he beares to God and goodnesse; and therefore hee doth good heartily, and not by constraint, or with repining or delay: yea he is so stirred vp with the sense of Gods goodnesse to him, that hee is much humbled when he hath done his best, that he cannot bring more glorie to God, Deut. 30. 10. Ios. 22. 5. Mat. 4. 19. Rom. 6. 27.

2. In doing good he hath respect unto all Gods commandements: there is no part of an holy life, but he desires to practise it; and therefore he will obey Gods wil in some cases when it is against his profit, credit, ease, or the liking of carnall friends, preferring Gods commandements aboue all things, yea life it selfe, Ier. 35. Heb. 11. 8. Genes. 22. 12. Prou. 7. 2. Act. 5. 29. Mat. 16. 25. Exod. 15. 26. 1 King. 9. 4. Ierem. 11. 4. Ioh. 15. 14.

3. He will do good at all times,
and

and not for a fit; making conscience of his wayes in all companies as well as any; *absent* as well as *present*; before meane Christians as well as before the best; at home as well as abroad, Philip. 2.12. Gal. 5.7. 2 King. 18.6. Psal. 106.2.

4. He makes conscience of *the least commandement* as well as of the greatest, Matth. 5.19. Gal. 3.7.

5. *He comes to the light, that his deeds might bee manifest, that they are wrought in God* Ioh. 3.21. He is desirous in all things to be guided by the warrant of the Word of God.

6. Hee exerciseth his *faith* in the very discharge of the duties of his outward conuersation. He *lives by the faith of the Son of God*, and *commits his way to God*, and trusteth vpon the Name of the Lord, Gal. 1.20.

7. He knoweth that his obedience is right, because *God beareth*

reth his prayers, and entertaines him graciously, when hee calls vpon him in secret; whereas God heareth not sinners; and if wickednesse were in his heart, God would not regard his prayers, Iohn 9. 31. Psalme 66. 18.

And thus of his workes.

CHAP. VIII.

His triall by the entertainment he hath from God.

THe fifth way by which he may be tried, is by the entertainment that God vouchsafeth him in this life, which he neuer vouchsafeth to wicked men. There are diuers specialties of fauour which God sheweth to him, and not to any vnregenerate man: As

1. His *election in time* is a manifest token of Gods election of
I him

5.

Sixe fauours
God bestowes vpon him
which the wicked neuer seele.
1. Election in time.

him before time: the Lord shews that he hath chosen him from euerlasting, when by the power of the Gospell he seizeth vpon him particularly, and effectually perswades him to leaue the world, and the sinfull societie he liued in, and to deuote himselfe as a *living sacrifice* vnto God.

2. The baptisme by fire.

2. He is *baptized with the holy Ghost and with fire*: the *baptisme by fire* is onely proper to Gods Elect: the holy Ghost at some times falls vpon him, and sets him all on a fire, on a fire I say, both of sudden and violent indignation at sin, as it is sin; as also the fire of holy affections, with which from God he frequently and on a sudden is inflamed, while he stands before the Lord. For besides the affection which a godly man bringeth with him to Gods worship, he doth feelee his heart oftentimes on a sudden surprised with strange impressions, sometimes of sorrow, sometimes

times of feare and awfull dread of God; sometimes of feruent desires after God: sometimes of strong resolutions of holy duties to be done by him, and the like, Math. 3. 11.

3. He fees at sometimes in the vse of Gods ordinances a maruellous worke of the holy Ghost, in respect of *much assurance* and strange establishment of his heart, both in the certaine perswasion of Gods loue, and the infallible beleefe of the truth; so as at that time no danger of death could amaze him, but he could willingly witnesse his confidence by vndergoing any thing could befall him, 1. Theslal. 1. 5.

4. He fees at some times the *unspeakable and glorious ioyes of the holy Ghost*, which are differing from the carnall ioyes or illusions may be found in wicked men, because they are such ioyes, as he fees onely in the vse of
I 2 some

3. Much assurance.

4. Ioy unspeakable.

some ordinances of God, and such as by effect make him more humble, and vile in his owne eyes, and do enflame him to an high degree of the loue of God and goodnesse; which illusions can neuer do.

5. The sanctification of his afflictions.

5. *The sanctification of his afflictions* is another infallible signe of Gods loue to him. For God makes his crosses to become blessings vnto him, and worke his good, so as he may plainly see, that it was *good for him to be afflicted*: and besides, God giues him many times the experience of his goodnesse, both by vnexpected consolation in his distresses, and gracious deliuerance out of them, Rom. 8. 28. Psalm 119.

6. The answer of his prayers.

6. Lastly, to this place I may referre Gods hearing and answering of his prayers; whereas God doth not heare sinners, as was shewed in the end of the former Chapter.

CHAP.

CHAP. IX.

His triall by the Sacraments.

THe sixt and last way of triall of the estate of a Christian, is by the Sacraments, and in particular by the *Sacrament of the Lords Supper*. For God hath appointed the two Sacraments to be his broad scales to assure his fauour vnto his people : and because none but worthy receiuers can be pertakers of so great a priuiledge as the couenant of Gods grace, and the Gospell of Iesus Christ : therefore hereby doth the true Christian distinguish himselfe from all men. For in becoming a *worthy receiuer*, he doth diuers things not onely required in communicants, but such as none but godly men can attaine vnto : As,

1. *He doth forgine his enemies,*

I 3

as

Sixe Rules
of his triall
about the
Sacrament.

as heartily as he desires God to forgiue him his trespasses.

2. He *examines himselfe*, and vpon examination he both *eateth with sower herbes* (that is, comes with some measure of griefe for his offences, and withall finds as vnfained a desire, that he might neuer offend God in any thing, as that God should there assure him of the forgiuenesse of his finnes, and that he will neuer punish him for any of them, 1. Cor. 11.

3. The couenant of his heart is to cleaue to God, and the care of godlinesse all the dayes of his life, 1. Cor. 5. 8.

4. He is in some measure perswaded of Gods loue to him in Christ; and *discernes the Lords body*, so as he is secretly in some degree perswaded of the spirituall presence of Iesus Christ, and of the operation of God: so as he beleeueth, that Christ will as certainly nourish his soule, as the

the outward elements can any way be fit to nourish his bodie, Marke 16. 16. Coloff. 2. 12. 1. Cor. 11.

5. He sometimes feeles the holy Ghost inwardly, setting to Gods priuie seale by sudden refreshings, falling like the dew vpon his heart, and establishing his soule before the Lord, Ephes. 1. 13. 1. Cor. 1. 12.

6. His heart is knit vnto the godly more and more, and increaseth in his resolution to cleaue to them onely, and forsake all other professions of men in the world; louing them vnfaignedly, and desiring for euer to be a partaker of their lot. 1. Cor. 10. 16.

CHAP. X.

*The directions that shew him how
to get assurance by the helps
of these signes.*

Hitherto of the signes of the
godly man. Now followes
the course that the weake Chri-
stian should take by the vse of
the former signes of triall, to
establissh his heart in the assu-
rance of Gods fauour, and his
owne eternall saluation.

My aduice is therefore, that
the weake Christian that finds
want of establisshment and
cleare assurance, should take the
former signes of triall, and go a-
part, and set himselfe in Gods
presence, emptying his heart of
worldly distractions, and seri-
ously consider of euery rule of
triall apart; and gather out into
some litle paper-booke so much
as in euery signe he can clearely
find

find to be in himselfe, and that which he durst through Gods mercie resolutely auouch to be wrought in him by the grace of God. And this I would haue him to do with deliberation, trying himselfe by one or two of the chiefe heades at most in a day, spending no more time about it then he may well allow, without werinesse or dulnesse.

Now because he may be perhaps discouraged with the obseruation of diuers things, which he may find wanting in himselfe in euerie signe; he must therefore take sound notice of the distinction of Christians made by the Apostle *Iohn*, 1. *Ioh.* 2. who casts all true Christians into three sorts. Some are *Infants*, and either new borne, or but weakly qualified with the graces of Christ; yet are right, and haue true grace in some measure. Others are *strong men*, that is, such as haue the gifts of the Spirit

liuely and in their power in them. Others are *Fathers*, that is, such as haue had long experience in the powerfull practise of godlinesse, and haue bene long exercised in all kinds of weldoing. Now all these three sorts may be supposed to come to these signes. The weake Christian onely takes to a few of the plainest marks in the explication of each signe. The strong Christian he takes to the most of the markes. The Fathers they in a manner discern all the particulars of Gods graces, and the seuerall workings of them. Each of these, euen the weake Christian, may see so much as may stay his heart in assurance, and so settle his faith and ioy.

When there are many signes of one and the selfesame thing, it is sufficient if it can be demonstrated, though it be but a few wayes, seeing euery particular mark being warranted by Scripture,

ture, hath force to conclude for assurance, and to proue that we differ from all the wicked men in the world.

Though at the first in reading but a signe or two, thou get but a few things may comfort thee, yet hold out till thou come to the end of all the signes, and then thou shalt see a faire armie (as it were of arguments) to prooue thy election and saluation. For whereas the most and best of vs if we be asked this question, By what marks do we know that we are the true children of God, and not wicked men? If we answer on a sudden, and by present memory, we can scarce giue two sound reasons to prooue the infallibilitie of our happie estate: which shewes, that the most of vs liue at a great vncertaintie. Now he that hath gone through the signes, shall find perhaps twentie, or thirtie, or fortie seuerall and distinct arguments or
marks,

markes, which when he hath collected them all together, may serue to answer all the objections of all the diuils in hell.

The gates of hell cannot preuaile against his faith : which I declare thus : If the diuill say, thou art a wicked man, and an hypocrite; thou mayest readily answer, that by the grace of God in Iesus Christ thou art none such; and mayest put the diuill to proue by the word of God; that euer any wicked man did attaine to all those signes thou hast collected. Which, because it cannot be done, thou mayest with much rest and full assurance commit thy selfe to God, and bind thy selfe by couenant, neuer more to dishonor him by such vnbeleefe; as to call his loue and his saluation into question. If a threefold cord cannot be broken, how weake then should thy heart be, if thou shouldest feare thy estate, vnto which God hath so sealed,
and

and so many wayes marked thee out for himselfe?

And for thy further satisfaction: after thou hast collected thy signes together, thou mayest carrie them to thy godly Pastor, and desire him to peruse them, and accordingly giue thee his ministeriall testimonie concerning them in the name of Iesus Christ; and this may adde much satisfaction and rest to thy conscience.

If in reading any of the signes, thou find any speciall doubts, at any hand suppress them not, but seeke resolution from doubt to doubt, and from signe to signe. Thou mayst gaine much profitable knowledge by propounding these cases of thy particular conscience.

The least gaine that can be imagined by this course, is, that whereas before thou hadst few evidences or none for thy estate, thou shalt now haue many of all sorts:

forts : and it must needs be thy owne waywardnesse, if assurance follow not. For these signes will ransacke thee, and trie thy very heart and reignes, and all thy secretest desires and practises.

Yea this benefite thou mayest reape by the signes, that they will tell thee all the dayes of thy life, how it is with thee, whether thou go forward or backward. For if by examination now thou gather out all thou canst find by thy selfe, these will not onely lie by thee to helpe thee against any temptation at any time ; but besides, if thou trie thy selfe againe, either against the next Sacrament, or the next yeare, thou mayest discerne what ground thou hast gotten or lost. If thou prosper, thou wilt discerne it, by taking in diuers things in each signe, which before thou durst not acknowledge ; and besides, it will exceedingly shew thee what thou wantest in each grace
of

of God, and so what thou shouldst set thy selfe about, to get thy wants supplied. It wil at all times make a true Anatomie of thy estate; which to the well aduised Christian ought to be accounted a matter of great moment.

The God of peace giue thee
all peace and ioy in beleeuing.
If thou receiue any good
by this Treatise, praise
God, and pray
for me.

FINIS.

THE
SIGNES OF
THE WICKED
MAN.

Together with Directions
that shew how the severall Gifts
and Graces of Gods Spirit
may be attained.

Needfull for such as want those
Graces, and for such as desire
to increase in them.

By N. BIFIELD late Preacher of
Gods word at Isleworth in Middlesex.



LONDON,
Printed by GEORGE MILLER,
and RICHARD BADGER.

1625.



TO THE MVCH
HONORED LADIE,

the Ladie BRIDGET TRACIE:

*Nicholas Bisfield wisheth all
prosperitie in the things
of the kingdome of
CHRIST.*

MADAM,



Eing destitute
of a better gift
to bestow vp-
on your Ladi-
ship, to testi-
fie my thankfulnessse or ob-
seruance, I present this little
Treatise vnto you. It may
haue more vse then it shewes
for. For if things shine more
cleerly when their contraries
- are

are set by them; then may this discription of the estate of a wicked man by Signes, serue much to establish the godly in the point of Assurance, when he seeth himselfe freed from those fearfull and forlorne markes. And if men vse to make much of all those directions, by which anie gaine or treasure may be certainly compassed, then ought the Directions not to be despised, that shew how the Spirit of God and the Graces thereof may be attained: For by these directions, both those that want the true graces of Christ, may here learne how to get them; and such as haue them but in weake measure, may by the same Rules learne how to increase them.

I haue beene induced to
thinke

thinke of your Lordship in this Dedication, partly in acknowledgement of the great respect due to the Familie out of which you came, as it hath bene a principal meanes of causing the light of the Gospell for many yeares to shine in those places where the people had sitten in darknesse and in the shadow of death : And partly drawne by the many praises I have obserued in your Ladiship, since the time of your noble soiourning in the noble family you now line in. Your great respect of my Ministry, and your constant paines to employ your selfe about religious duties, deserue from me more acknowledgment then so meane a gift as this can discharge. Madam, you are
happy

happie aboue many , that
God hath inclined your heart
to beare the yoke of Christ
in your youth , and discern
the glorie of the spirituall
kingdome of Iesus Christ.
Your meekenesse assures me
libertie to beseech you to go
on in the good way of God,
and to cleave fast with all
heartie affection vnto the
Truth , as you haue learned
Iesus Christ. It shall be a
great increase of your glorie,
to increase in the knowledge
and grace of Christ, and (in
sound deniall of your selfe,
and contempt of the world)
to fashion your selfe to all the
courses , by which you may
be pleasing in the eyes of
God , whiles multitudes in
the Gentry of the Land of
both sexes, by following foo-
lish

lish vanities, forsake their
owne mercie.

Now the God of peace
sanctifie you throughout,
and so prosper his owne work
in you, that your whole spi-
rit, and soule and bodie may
be preserved blamelesse vnto
the coming of our Lord Ie-
sus Christ. March 9. 1618.

*Your Ladiships to be
commanded in Christ
Iesus,*

N. BIFIELD.

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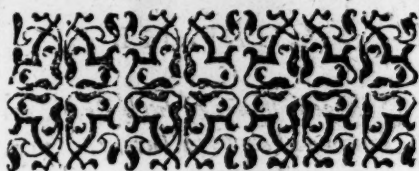
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THE PREFACE TO THE CHRISTIAN *and carefull Reader.*



How necessary it is for all sorts of men in the visible Church, to trie their estates whether they bee true Christians or no, may appeare by the expresse charge giuen in the Scriptures concerning it. The Apostle *Paul* chargeth men to *examine themselves whether they bee in the faith, and whether Christ Iesus be in the, vnlesse they be reprobates, 2. Cor. 13. 5.* And the Apostle *Peter* would haue all Christians *diligent to make their calling and election sure, 2 Pet. 1. 10.* And the like com-

mandement lay vpon them in the Church of the Iewes in the old Testament, as may appeare by that exhortation, Lam. 3. 40. *Let vs search and trie our wayes, and turne a'aine vnto the Lord :* and the Prophet David in this case, chargeth men to *commune with their owne hearts*, Psal. 4. 4. How can men draw neare vnto God in the full assurance of faith, if they will not be at the paines to examine themselues? Heb. 10. 22. Or how shall we euer know that wee are of God, or attaine vnto any confidence of faith, as we ought to do? 1 Ioh. 5. 19. Ephes. 3. 12.

How fearefully this point of sound triall is neglected, and how miserably most men are deceiued for want of it, may appeare by this obseruation, which may vsually bee made of men in the most places, viz. *that many that are carnall men, say, they are godly; and many that are godly men, say, they are but carnall.* Besides

Note.

sides that a multitude of men, both good and bad, liue in securitie: the one not caring to get out of so wofull an estate; and the other not regarding the riches of Assurance.

The causes of this miserable securitie, may bee obserued and noted both in wicked and in godly men.

In wicked men these things may be easily discerned.

1. A lothnesse to examine themselves and trie their estates exactly, for feare lest they should find that they are not in a good estate. Their hearts secretly condemne them, and they thinke, if they should take particular notice of their owne condition, it would be found, that they haue indeed no true grace in them: and therefore they rather chuse to liue in that doubtfull estate, then to be put out of doubt, and made to know, that they haue yet no right to the kingdome

Why wicked men neglect the triall of their estates.

1. Because they are afraid all is not well.

of heauen: neuer considering that the knowledge of our miserie, may be one degree to get out of it.

2. They are
lothfull.

2. In such as see all is not well with them, the cause is *lothfulness*, mingled with horrible *presumption*: they had rather weare out their dayes in danger, then be at the paines to vse the means for their owne repentance and reformation: they will wretchedly put it to the venture.

3. They rest
vpon the
common
hope.

3. Others will aduenture vpon their *common hope of mercie*: they haue certaine generall confused apprehensions of mercy in God, vpon which they wilfully engage their hopes, without care of reformation, or the particular warrant of their hopes from the Word of God, and so miserably perish: their hopes prouing but *as the house of the Spider*: and the *imaginarie mercie* failing them, they die either as *stockes* without sense, or as *Iudas* in horrible

rible despaire.

4. Others rest themselves vpon their outward profession of Religion and some general things wrought in them, and the good opinion others haue of them: and so being somewhat neare the kingdome of God, they are content to rest there, as the Israelites did neare Canaan, though they neuer possessed it. We see many thinke, there needs no more to be sure they are in a good condition, then to heare Sermons, and abstaine from grosse outward prophanenesse, and to be well reputed of among the godly, &c. pleasing themselves with the *show* of godlinesse, though as yet they denie the power of it, as hauing attained no other righteousness then the righteousness of the Scribes and Pharises.

5. In multitudes of men, there are seated euill opinions about assurance. They thinke either it is impossible to be had, or it is

Or 4 vpon
their out-
ward pro-
fession of
Religion

Or 5, they
haue euill
opinions
about as-
surance.

Or 6, they
haue euill
opinions
about as-
surance.

Or 5, they
haue euill
opinions
about as-
surance.

needlesse, or it is presumption to
seek it.

6. They are
letted by
their be-
loved sinnes.

6. All wicked men are hindered by their *beloved sinnes*, which they are not willing to part with; but of purpose forbear the care of heauen, that they may the more securely liue in sinne.

Why some
that are
godly, neg-
lect the triall
of their
estates.

Thus of wicked men. It is true also, that many godly Christians haue beene, and are extremely faultie in neglecting the triall of their estates, and their assurance: and the causes of this negligence in them are diuerse:

1. Euill opi-
nions.

as, 1. Some are so much *mis-led* by the surmises of their owne hearts, that they thinke that assurance would breed security, and that it is a better way to keepe their owne hearts humble, to be somewhat doubtfull: not knowing, that unbeliefe is the chiefe cause of slothfullnesse and security: and that the assurance of faith is the chiefe meane to

And thus
the end
of the
book
is to
show
the
way
to
the
kingdome
of
heauen.

need

K

purge

purge the heart, and quiet the soule, and workes effectually in all the duties of loue.

2. In the most, *Ignorance* of their owne gifts and Gods promises, is the cause: for if Christians did see distinctly; how farre the Lord hath brought them by his grace, and withall did behold the euidences of their faith and hope in Gods promises, they could not faile of comfort, and establishment of heart.

2. Ignorance

3. *Smothering of doubts* and temptations, is a great let in many: diuers Christians are secretly, and daily assaulted with certaine strange doubts; which if they did propound, & get sound answer vnto their hearts would heale within them, and the work of faith prosper.

3 Smothering of doubts and temptations.

4. Some Christians are kept without assurance, through the ouermuch *viewing of their owne daily infirmities* in all parts of Gods seruice: They are wicked

They are wicked & ne: much.

ouer-

onermuch; whereas if they would study those Scriptures that shew how graciously the Lord stands inclined toward his people, notwithstanding their daily wants, their hearts would bee much eased, and their minds cleerly resolved to trust vpon the euerlasting mercies of their God.

5. Melancholy.

5. In some, the cause is found in the disease of their bodies : *Melancholy*, when it is growne to a disease, is a most stiffe and pertinacious aduersarie to Comfort and Assurance : it doth fill the heart with so many sad conceits and fancies, and is an humour so vnteachable, that comfort for the most part is as water spilt vpon the ground : And the more difficult it is to remoue this let, because vsually the parties posselt by this humour, are so farre from seeking helpe, that they will not be perswaded that they are troubled with any such disease.

6 Passions.

6. Some Christians are hindered

dred by their owne *Passions*; they are so froward & vnquiet in their dispositions, that their hearts are daily lifted off from the benefit of settled assurance by their owne habituall discontents. Frowardnesse is a mischeuous distemper, that weakens both body and mind; and assurance and strength of faith, seldome dwels in an vnquiet mind.

7. Others want assurance, because they *neglect the meanes of assurance*. they do not *trie all things, and keepe that which is good*; or they call not upon God daily, frequently and constantly, to giue them the *spirit of reuelation*, to shew them *the hope of their calling*, and their glorious inheritance, Ephes. 1. 18. 19.

7. Neglect of the meanes.

8. *A barren life* is an vncomfortable life: and contrariwise, to *abound in good works*, hath steadfastnesse, & a secret rest of heart, as an vnseparable companion of it.

8. A barren life.
1 Cor. 13.
58.

9. The

9. Too much
loue of
earthly
things.

9. The *loue of earthly things* is another great impediment. Many professors haue their thoughts & cares so eaten vp with worldlinesse, that they cannot seriously seeke Gods kingdome, nor constantly hold out in any course for the attainment of assurance. This degree of faith requires some degree of the contempt of the world.

10. Secret
sinne.

10. In some, there lodgeth some *secret sin*, which they know, and do not purge themselves for, and doth daily preuaile in them; and this either keepes out faith, or keepes it downe in the cradle, that it can get no strength. When I say *secret sinnes*, I meane secret from others, not from themselves. For sinnes of meere ignorance God doth not scourge in his seruants so, as to withhold his graces from them.

CHAP.

CHAP. I.

*Containing the signes of open
wicked men.*

THe triall of the estates of all sorts of Christians, may be performed by examining themselves by two sorts of signes; some are such as describe the wicked man, and some such as describe the godly man; and of the triall of the godly man, I haue intreated before. Wicked men in the Church are not all of a sort: for some are *manifestly prophane* and carelesse of the kingdome of God; and some are in outward shew, such as professe the seeking of Gods kingdome, but yet in deed and in heart are without God and without Christ, & such are all *Hypocrites*. Wicked men of the first sort, are discerned by such markes as these: and so hee is a wicked man,

I. That

1. He is a
wicked man.
1. That liues
with out
God.

1. That can spend whole dayes or weekes *without seeking after God*, or Christ; that accounts it no part of his care to looke after God, or any secret acquaintance or communion with God in Iesus Christ; that liues, as the Apostle saith *without God, and without Christ*, and therefore *without hope* in the world; that seldome or neuer thinks seriously of God, Ephes. 2. 12.

2. That a-
uoyds the
society of
the godly.

2. That continually shuns & striues to auoide the companie and society of such as feare God, and in his heart loues not such as be religious, and make conscience of their wayes. This man is certainly in *darknesse*, that *hates* Gods children, as the Apostle *John* often shewes in his first Epistle; especially when hee *hates* them, *because they follow goodnesse*.

3. That fa-
uours only
earthly
things.

3. That *sauiours* onely *the things of the flesh*, that finds a taste & relish onely in earthly things, that placeth

placeth all his contentment in the things of this life : Rom.8. 1. Ioh.

2. 15.

4. That is vncapable and *unteachable* in the things of God and godlinesse, hauing the Gospell and *the glory of religion* hid from his heart, so as hee sees nothing in the kingdome of Iesus Christ *to be admired* and desired of him; and when he enioyes the meanes, cannot discern the things of God, 1 Cor. 2.

5. That willingly *bannts with wicked* and prophane persons, and delights in them, and chooseth them for the companions of his life, Psal. 50. 2. Cor. 6.

6. That of malice persecuteth and reproacheth and despiteth the knowne truth, speaking euill of the good way of God, which he himselfe hath knowne and acknowledged before, Heb. 10.

7. That hath in him thoughts of *Atheisme reigning*, conceiuing vile

4. That is, discernes not the things of God.

5. That sorts with wicked men.

6. That of malice persecuteth the truth.

7. That allows himself in Atheisticall thoughts

vile things of God, without sorrow or trouble of heart for them, or rather desiring he could proue them to bee true, wishing there were no God at all, Psalme 14. 1.

8. That calls not vpon God.

8. That calls not vpon the name of the Lord, who is such a one as wholly neglects this seruice of God in himselfe and his familie, vnlesse it bee for fashions sake, without care or vnderstanding, Psal. 14. 4.

9. That is not chastened of God.

9. That was neuer chastened of the Lord: For they are bastards and not sonnes, Hebr.

12.

10. That neuer examines himselfe in known sins.

10. That can spend his dayes without examining himselfe, whether Iesus Christ bee in him or not: that minds it not to bee sure, that he is in the faith, 2 Cor. 13. 5. Ioh. 17. 3.

11. That applauds himselfe in known sin.

11. That flattereth himselfe in his owne eyes, when hee is threatned for sinne, and *blesseth himselfe in his heart, when his iniquitie*

quitie is found worthy to bee hated,
Psal. 36. 1, 2. Deut. 29. 19.

12. That secretly lothes, and
contemnes, and in his heart con-
stantly frets at the word, when it
is conscionably and powerfully
preached: that finds in the good
word of God a deadly saueur, 2.
Cor. 2. 15.

13. That liues in hypocrisie,
and knowes hee dissembles con-
stantly in the seruice of God,
and doth not desire to leaue it,
nor take any course to resist it,
or humble his soule in secret
for it.

14. That desires not the know-
ledge of Gods waies, and seriously
accounts good courses to be vn-
profitable courses, Iob 21. 14,
15, 16.

15. That hauing the hand of
God vpon him, and liues in for-
row and misery, and yet neuer
seekes to God, nor humbles his
soule before God, nor acknow-
ledgeth Gods hand, or if he do,
doth

12. That
lothes the
word of
God con-
stantly.

13. That al-
lowes him-
selfe in hy-
pocrisie.

14. That re-
fuseth know-
ledge.

15. That in
great distres-
ses humbles
not himselfe.

doth not labour to make his peace with God, 2 Cor. 7. 10. Jer. 5. 2, 3.

16. That cares not for the afflictions of the godly.

16. That cannot bee touched with compassion, or care for the afflictions of the Church & people of God, Amos 6. 5. & is mercilesse, Matthew 25. James 2. 1. Iohn 3.

17. That will not vnderstand to do good.

17. That hath no desire to bee taught to doe good, but either cares not for heauen and godlinesse, or thinkes himselfe wise enough to finde the way without asking, Psal. 36. 1. 3.

18. That is insensible of spirituall iudgements.

18. That is not affected with feare or sorrow vnder spirituall iudgements, such as the famine of the word, absence of God, hardnesse of heart, or the like.

19. That is an ordinary swearer.

19. That is a customarie swearer, and repents not of it: God threatens hee will not iustifie such offenders, but pursue them as his enemies, Comman, 3.

20. That

20. That makes not conscience to keepe Gods Sabbath: for God hath giuen the *Sabbath as a signe* betweene him and the people in the point of their *Sanctification*; so, he that cares not to prophane the Sabbath, by that signe is knowne to bee none of Gods people, Exod. 31.

20. That is carelesse of Gods Sabbath.

21. That not onely commits sinnes against his knowledge, but serues sinne, and is a *worker of iniquitie*, loues it, defends it, and resolues to continue in it, and placeth his felicity in it.

21. That is a worker of iniquity.

22. That *beleeueth not in the Sonne of God* as they do not, that either denie his comming in the flesh, or his person, or his offices, or else rest not vpon him for life and happinesse. Mat. 16. Ioh. 3. 17. 1 Ioh. 4.

22. That beleeueth not in Christ.

23. That in any one particular sinne, knowing it to bee a sinne, *hates to bee reformed*, Psal.

23. That hates to be reformed.

50.

24. That

24. That
hath not the
Spirit of
Christ.

24. That hath not the Spirit
of Christ. For if a man haue not the
Spirit of Christ, the same is not his,
Rom. 8.

25. That
cannot for-
giue his ene-
mies.

25. That cannot forgive his
enemies, nor pray for them that
hate him, and wrong him, Math.
6. For if men forgive not vnto
men their trespasses, neither will
God forgive them their sinnes, as
is likewise shewed by the para-
ble, Matth. 18. 32.

26. That
loues not
God.

26. That loues not God, and
shewes it,

1. By an habituall forgetful-
nesse of God, of which before.

2. By his vnwillingnesse to do
Gods worke, his comādements
being alwaies *griuous* vnto him,
and it *seemeth* *enill* to him to *serue*
the Lord, 1 Ioh. 5. 3.

3. By insensiblenesse of the
dishonour of God.

4. By *louing his pleasures*, or
profits, more then God.

27. That
feares not
God.

27. That feares not God, and
shewes it,

1. By

1. By not caring for Gods displeasure, so he might escape Gods punishment.

2. By comming into Gods presence constantly, without any awfull regard of Gods maiestie.

3. By sinning in secret with all securitie, being onely carefull to auoide the eyes of men.

4. By contempt of the threatnings of God in his word.

28. That is *dead in trespasses and finnes*, Ephes. 2. 1, 2. that can be guiltie of manie & monstrous crimes, and as if he were a dead man, continues vnder the burden of them without sorrow, or feare, or remorse, or care of a mendment, Ephes. 2. 1.

28. That is dead in sin.

29. The Apostle *Paul* puts a number of offenders in diuerse grosse finnes, into a *Catalogue*, and pronounceth of them all, that without repentance they cannot inherite the kingdome of heauen, 1 Corinth. 9. Fornicators,

29. That is guilty of any of his sins in the Apostles Catalogue.

tors, Idolaters, adulterers, the effeminate, Sodomites, theeuers, conetous persons, drunkards, reuilers, and extortioners : and so in the Galathians.

30. That
cannot re-
pent.

30. All those that *cannot repent*, that is, such as cannot pray, nor confesse their sinnes to God, nor bewaile them, nor any way set themselues soundly to reforme them.

CHAP. II.

Containing the signes of hypocrites.

THUS of the markes of notorious and wicked men. The signes by wich hypocrites may be knowne, follow ; and these are of two sorts :

2. Sorts of
these signes.

First, such as describe them so, that themselues may thereby know themselues.

Secondly, such as giue occasion to men to feare their soundnesse,

nesse, and shew, that they are likely to fall away, though for the present they make shew and profession of religion, and do escape much of that filthinesse, which is in the outward liues of others.

For the first, these are the signes of an hypocrite.

1. *To professe Gods Couenant with his mouth; and denie it in his workes, Psal. 50. 16.*

2. *To do his workes of purpose to be seene of men, when he might conceale the knowledge of them; and doth this, of purpose, chiefly because he would haue the praise and applause of men, not seeking the approbation, or praise of God, Mat. 6. Rom. 2. 26.*

2. *To make cleane the out-side of the platter, and let the inside be foule: To be like a painted sepulcher: To auoide apparent outward faults, and yet to harbour a world of wickednesse in his heart, without any true repentance*

13. Signes of
hypocrisies.

rance for it, Matth. 23.

4. To censure small matters in others, and be guiltie of great crimes himselfe: *To see a mote in another mans eye, and not care to cast out the beame in his owne eyes,* Matth. 7.

5. To pretend care of pietie towards God, and yet be vnmercifull to men; or neglect workes of mercie to the poore, that he is able to do, and yet vnconscionably omits it, Iam. 1. 26.

6. To require many things of others in their practise, and yet make no conscience of obseiuing them in his owne practise: *To binde heauie burthens upon other mens shoulders, and not to touch them with his owne finger,* Matth. 23.

7. To arrogate to himselfe the titles of godlinesse, and yet enuie and hate goodnesse in others, and to endeavour to hinder them, or oppose them, that wold enter into the kingdome of heauen,
Math.

Mat. 23.

8. To praise the dead, or the absent seruants of God, and yet despise and persecute such of Gods faithfull seruants, as are set ouer them, and to disobey them, Mat. 23.

9. To speake faire to mens faces, and behinde their backes to reuile and slander them.

10. To draw neare to God with his lips, when his heart is far from him: In the daily seruice of God to allow himselfe in the *habite of distractions*, making no conscience to worship God in his spirit, Esay 27. 13.

11. Neuer in secret to make conscience of prayer to God; and not to cry to God, except it be in sicknesse, or great aduersitie; dis-regarding prayer in health and prosperitie, Iob 17. 9.

10.

12. With profanenesse to neglect Gods commandements, and to be onely diligent to vrge

L 2

and

and obserue mens precepts, or the traditions of men, Mat. 15,

13. To punish, or reprove sin in some, because he hates them; or to forbear reproofes or punishments of others, because he feares or fauours them

CHAP. III.

Containing the signes of such as are likely to be vnfound, and will not hold out.

THus of the first sort of signes of hypocrites: Now follow such probable signes of hypocrites, as men may take notice of, and do vsually foreshew their falling away at length, though for the present they make great shewes. Amongst them then that make profession of religion aboue the common sort of people; these are likely to be vnfound and not to hold out.

16. Signes
of an vn-
found Pro-
fessor.

1. That

1. That ioyne not themselves to Gods people, but forbear constantly, or forsake apparently their fellowship, Hebrewes 10.

24.

2. That are not carefull and desirous to reforme their households, and to set vp Gods worship in their Families; that are good abroad, but practise not godlinesse at home.

3. That customarily liue in any sin knowne to be so to themselves, without sorrow, or amendment, whether it be in their particular calling, or generall conuersation.

4. That constantly and with delight choose out vngodly men to be their chiefe companions and friends.

5. That are wilfull in the vse of the vanities of the world, and will not be reclaimed from their excesses, or offences that way.

6. That are stiffe-necked, and

L 3

will

will not abide reproofe and admonition ; but shew themselves conceited, and selfe-willed.

7. That are full of rash zeale, and shew it by passions, and violent furies about lesser matters, and yet haue some notable faults in themselves, which they make no conscience of.

8. That are swift to speake, and full of words, and forward to expresse their masterlike conceits, when they neither haue calling, nor fitnesse, nor power of the holy Ghost. The language of an humble Christian, that hath true grace, differs wonderfully from the emptie and impertinent language of the hypocrite, who is seldome assisted with efficacie of matter.

9. That liues inordinately, being idle, and attends not the labours of a lawfull calling, that is found ordinarily in his neighbours house, and is apparently negligent and slothfull in the duties

Note.

duties of his calling.

10. That is more vexed for want of respect from others, then for his owne disabilities in his conuersation.

11. That seemes glad of the company of some that feare God, but cannot abide others, either for the meanenesse of their place, or because the world condemnes them, (though without cause, and though there be no iust exception against their sinceritie.) They that haue religion *in respect of persons*, loue not any for religion sake.

12. That liues customarily in the sinne of swearing, or lying.

13. That is carelesse of the *sanctification* of Gods Sabbath.

14. That hath had no manner of affliction of spirit for particular sinnes.

15. That is pertinacious in the defence of gainfull and delightfull sinnes.

L 4

16. That

16. That confirmes himselfe in the customarie neglect of some of Gods ordinances, either publicke, or private.

CHAP. IIII.

Shewing vnto the wicked the hope to be saued, if the fault be not in himselfe.

Hitherto of the signes of wicked men, who must be perswaded to abide the triall without despaire; for the signes do not shew them, that they cannot be saued; but onely, that for the present they are not in the estate of saluation *actually*, which though it may, and ought to be grieuous vnto them, to consider in what fearefull misery and sinne they liue in: yet they haue reason to know and beleue, that they *may be saued* as well as others: yea, the acknowledgment of

of their misery is one step to saluation

Now that wicked men may not die, but take a course to be saved, two things are by them to be attended; first, the *arguments of hope*, that prooue they may be saved, and that there is *remedy* for their misery. Secondly, the *rules*, that shew them what they must do, which being done, they may be *certaine* of their saluation.

Arguments
of hope.

For the first, that they may be saved, these things may hopefully assure;

1. That God hath sworne, that he desires not that the wicked should die, but rather that he should turne from his euill wayes, and line, Ezek. 18. 21.

1. Gods oath

2. That God hath with singular *patience* borne with him all this while, and hath not laid him beneath for all his sinnes, who long since deserued hell; and the Lord hath taught it too, that he

2. Gods patience.

3. The offer
of grace to
all.

is patience, that men might repent
and be saved, Rom. 2. 4. 2. Pet.
3. 9.

3. That God offers his grace to
all, and hath made no exception
against any particular man, and
therefore why shouldest thou
except thy selfe from saluation,
when Gods grace is tendred to
thee as well as others? God
sends his *Gospell* to *euery crea-*
ture, euen to all Nations, Marke
16. 13.

4. Sufficient
satisfaction
made by
Christ.

4. That God hath sent his owne
Sonne to be a sufficient sacrifice
and propitiation for the sinnes of
all men. He is the *Lambe of God*,
that taketh away the sinnes of the
world, John 1. Rom. 3. 25. 1. John
2. 1. and in him is God well pleased,
and would haue all men know,
that he is content to take satis-
faction from Christ, Matth. 3.
17.

5. The means
continued.

5. That God hath placed them
in the visible Church, and doth
yet continue the meanes that is
able

that he may be saved.

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able to save their soules, Acts 20.

32. Iam. 1. 21.

6. That God hath declared himselfe concerning sinne, that there is one onely sinne that in it selfe is simply vnardonable; all the rest may be forgiuen.

6. One onely
sinne simply
vnardonable.

7. That God hath saved as great sinners as they, such as were *Manasses, Mary Magdalen, David, Paul*: Many amongst the Corinthians were fornicators, drunkards, raylers, and the like, yet were *iustified, sanctified, and saved*, 1. Cor. 9. 10. 11. And these haue obtained mercie, that in them Iesus Christ might shew forth all long-suffering, for a patterne to them which should afterwards beleue to everlasting life, 1. Tim. 1. 13, 16.

7. As great
sinners saved

CHAP.

CHAP. V.

Shewing how faith may be gotten.

THE rules of directions follow. This then is the question: What should a man do, that he may be sure of his salvation, the man, I say, that for the present doth not find the grace of Christ in his heart? I answer: That his principall care must be to vse all meanes to get the graces of the godly Christian formed in his heart: And herein the Lord hath shewed vnto men singular mercie, that as he hath shewed wayes in his *Word*, how his seruants may *discerne* the graces, that are as so many *signes* and pledges of Gods loue, and their owne salvation; so hath he in the same word laid downe cleere *directions*, that shew how euerie grace may be attained, and formed, and nourished in the hearts of men.

And

And first I will begin with faith; and the question is: What should a man do that he might attaine faith?

Quest.

He that would belecue, must obserue these rules.

Answ.

1. He must in the first place betake himselfe to Gods *promises*: for without the promise of grace, it is impossible faith should euer be formed aright, in a man, he must labour to see what the Lord saith distinctly vnto sinners: I will instance in that one promise, Ioh. 3.16. *God so loued the world, that he gaue his onely begotten Sonne, that whoso- euer beleeueth in him should not perish, but haue life euertlasting.* Now his care must be, seriously to marke, and cleerly to vnderstand Gods meaning, which in this promise is to assure saluation to any in the world that will beleue in Christ.

1. He must consider of Gods promises.

2. He must then consider Gods *commandement* concerning faith, that

2. He must take notice of Gods commandement to beleue.

that God doth require him to beleeue; and is so farre from being displeased with him for beleeuing in Christ, that for this cause he will damne him in hell if he beleeue not, Ioh. 3. 17. 1. Ioh. 3. 13. He doth as exactly require vs to rely vpon this course of saluation by Iesus Christ, as he doth require any thing of vs in the morall Law: and as we ought not to sweare, or commit adulterie, or steale; so ought we not to dare to liue without beleeve in Iesus Christ.

3. He must
pray for faith

3. He must pray heartily to God, to giue him a heart to beleeue, and to forme faith in him; *for faith is the gift of God*, Ephes. 2. 8. He should pray ouer the promises, and beseech God to incline his heart to rest vpon them, as the best treasures in the world: crie vnto the Lord, *Lord helpe my unbeleeve*.

4. He must
renounce his
owne righte-
ousnesse.

4. He must absolutely lay aside all thought of his *owne righteousness*

teousnesse by the worker of the Law,
and looke onely to Iesus Christ,
and the *righteousnesse in him*, else
he will *faile of the righteousnesse of*
God, Rom. 10. 3.

5. He must waite vpon the
powerfull *preaching of the Gospel*,
as the onely outward *ordinarie*
meanes to beget faith, offering
his soule daily vnto God, and at-
tending to the word of God, rea-
die to obey the motions of the
Spirit, knocking at the doore of
his heart in the ministerie of the
word, knowing that from this
ordinance of God, he is to expect
the *gift of faith*: he should betake
himselfe to it, with resolution to
waite with daily expectation, till
the Lord be pleased to *send the*
holy Ghost into his heart. And this
is a generall rule for this and all
other graces of the Spirit: as men
loue their owne soules, so they
must prouide to liue where the
word of God is preached con-
stantly, and in the power of it:
for

5. He must
waite vpon
the word
preached.

for from thence they shall receive vnspeakable helpe and furtherance in all the wayes of God.
Rom. 10. 14.

CHAP. VI.

*Shewing how true humiliation
may be attained.*

THUS of Faith. In the next place, he must labour for true and sound humiliation for his sins: and to this end he must distinctly strue to get formed in him two things: 1. pouertie of spirit, 2. godly sorrow: for to these two belong all the branches of true humiliation.

For the attaining of spirituall pouertie, these rules are of great vse.

1. Gather a
Catalogue
of thy sins,
either by
memorie.

First. make a Catalogue of thy finnes, which thou mayest do, either by memory or by booke. By memory thus: Go aside, set thy soule

soule before the Lord, as if thou werest presently to be iudged of him; call to mind particularly whatsoeuer thou canst remember by thy selfe: consider thy want, thy omiffions, and commissions of euill, in youth or ripper age, in heart or life, in things that concerne God, or man, or thy owne soule, and disposition, thoughts, affections, words or deeds. Thou mayest then see an armie of rebellious euils thou hast bene guiltie of. By booke thus: Procure thee the labour of some reuerend Diuine, that hath briefly gathered the sins of euery cōmandement; and from thence gather out so many sins as thou knowest by thy selfe that thou hast bene guiltie of: lay those sins daily before thy conscience, and consider how many wayes thou hast made thy selfe guiltie.

Secondly, consider then the iustice of God, how he hateth all sinne; which thou maiest be assured

Or by booke

2. Consider
Gods iustice

red of, if thou remember how he plagued our first parents, the old world, Sodome and Gomorrha; how fearefully he neglected the Gentiles, cast off the Iewes; yea how he *spared not his owne Sonne* Iesus Christ, when he became a suertie for other mens sinnes.

3. Thinke of his threatnings.

Thirdly, thinke of the terrible woes, and threatnings, and curses which are denounced euery where in Scripture against such offences as thou art guiltie of.

4. Remember thy latter end.

Fourthly, force vpon thy selfe the remembrance of thy latter end, and thy appearance before *the tribunall seate of Christ, to receive according to all that thou hast done in thy flesh.*

5. Obserue Gods iudgements vpon the wicked.

Fifthly, obserue with what iudgement the Lord euerie day fights against wicked men in all parts of the world, sometimes by common plagues, sometimes by speciall and particular calamities.

6. Especially Gods goodnesse to thee

Sixtly, aboue all things, marke with all thy heart Gods goodnesse

nesse to thee in particular, in enduring all this at thy hands, his blessings of all sorts daily bestowed vpon thee, chiefly his mercie offered to thee in Iesus Christ, that can be content to forgiue thee all thy debts, so thou be sorrie and wearie of offending. Nothing can more breake thy heart, then to obserue how God dealeth with thee, euen with thee in particular, that hast deserued so much euill at his hands.

Seuenthly, trie thy selfe by a particular examination of thine owne estate; by euey particular of the signes of Gods Children, and then thou mayest see, what a poore creature thou art, what shew soeuer thou makest in the world, and what naturall gifts or praises soeuer thou hast: for then thou shalt find how exceeding emprie thy heart is of solid gifts and the best graces, and that many a poore creature, that maketh
little

7. Trie thy
selfe by the
signes.

8. Beg an
humble heart
of God.

little shew in the world, hath an heart better graced by farre then thine.

Eightly, thou must beg heartily an humble heart of God, and a greater discerning of thine owne vilenesse. The Lord will be sought vnto, and he is readie to be found if thou seeke him constantly and diligently. It is not a small worke to breake the pride and stoninesse of thy heart: it needs power from aboue.

9. Liue vnder a searching ministerie.

Ninthly, prouide to liue, if it may be, vnder a forceable ministerie, where thou mayest heare such doctrine daily as will search thy heart, and ransacke thy life, where thou maist feelee the word of God go downe into thy heart and reines.

10. Watch
against the
things thou
art naturally
proud of.

Tenthly, marke what things they are, which by nature thou art proud of, and labour seriously both by arguments and restraint, to alienate thy affections from them: in particular, take heed of the

the snare that is in gay clothes, delicious fare, worldly titles, and the like.

Eleuenthly, shun and auoide with detestation the flatterer, and seeke vnto thee a righteous companion, that may smite thee for thy fallings, and *reprooue thee, and not hate thee in his heart*

Twelfely, labour to keepe in thy memorie and thoughts, fixe, or eight, or more, or fewer of thy faults, that thou wouldst be more ashamed of, and hast more offended in, and compel thy selfe daily to remember them: this will wonderfully do thee good, and tame thy pride, and make thee more meeke and more tractable and mercifull all the day after thou hast duly thought of them.

Thus of the way how to get thy spirit to be truly poore and humble.

The next question is, What a man should do to get a soft heart and true godly sorrow, that he might

11. Auoide the flatterer.

12. Thinke still of some of thy worst fruits.

Quest.

might be able to mourne for his finnes before God.

Answ.

1. Consider Gods promise about a soft heart.

1. He must first consider of Gods promises, who hath bound himselfe by couenant to *take away the stonie heart*, and *giue an heart of flesh* vnto them that seeke vnto him for it, Ezeck. 36. 26. 32.

2. Daily confesse thy sins to God.

2. He must daily in the best words he can, keepe a constant course in the confession of his finnes before God, begging of God with all importunitie this mercie, that he would melt and soften his heart; and resolute, that he would neuer stand before the Lord, but he would remember this petition, alwaies iudging himselfe, giuing glorie to God. It may be the Lord will heare at the first or second time of prayer; but if he do not, thou must resolute to watch and pray still, without limiting God to the time of effecting thy desire, as knowing that it ought not to seeme grieuous vnto thee, that the

And beg sorrow.

the Lord doth not presently worke what thou prayest for, considering how long the Lord hath called vpon thee, and thou didst not answer; and withall, the Lord is well pleased with these preparations in thy heart, and accepts thy endeouour to mourne because thou canst not mourne.

3. He must obserue how the Lord deales with him in prayer, and be sure with all thankfulness to acknowledge any mercy God shewes him in prayer; as if he make him willing to pray, or giue him words in prayer, or let him feele any ioy in the time of prayer, or that he find his heart in any degree to melt: he should be wonderfull thankful, if he can get but one teare in prayer, or that he find his heart in any degree to melt; and this obseruation of Gods goodnesse letting him know, that he regards his particular requests, will melt his heart

3. Be thankful for euery mercy in prayer.

heart indeed further and perhaps set him all on a flame in desires to praise God, and to abase himselfe euen to the dust before the Lord, Hos. 3. 5. 1. Thess. 5.

4. Acknowledge thy faults to others.

4. That rule of the Apostle *James* is sometimes of singular vse in this case of breeding softnesse of heart, and that is, *acknowledging your sinnes one to another*: when in secret we make our moanes to wise and mercifull Christians, and shame our selues for our speciall offences, it many times hath melting of heart, ioyned with it: so as that heart, that before seemed hardened and dry, now easily dissolues into teares. *Iam. 5.*

5. Go into the house of mourning

5. To go into the *house of mourning*, may be in this case profitable: resort to such as be in sorrow for the hand of God vpon them, especially such as mourne through the affliction of their spirits: conuerse with humble & tender hearted Christians, *Eccl. 7*

6. In

6 In all the seruices of God bee sure to *draw neare to God*, and keepe thy minde from *distraction* and hypocrisie: The Sunne cannot haue such force to melt the waxe, as the beames of Gods presence haue to melt the heart, *Iam. 4 6. 7.*

7. The Apostle *Paul* being a sturdy Pharisee, had his heart beaten to powder with the feare of the tenth Commandement, that told him, *hee must not lust*. The knowledge and consideration of the abundance of sinne-guiltinesse he had drawne vpon himselfe by the inward fruites of his euill nature, kil'd him outright, brake his pride, and mortified him, as hee at large repeats, *Rom. 7.*

8 Remember the passion of thy Sauour, the pouerty, banishment, ignominy, temptations; the apprehension, forsaking, arraignment, condemning, and cruell death which hee suffered

M . for

6. Take heed of distraction in Gods seruice

7. Studie the tenth Commandement.

8. Remember the sorowes of Christ for thy sinne.

for thy finnes: *Looke vpon him that was pierced for thy sake. Zach. 12. 12.*

9. Get others to pray for thee.

9. If of thy selfe thou canst not yet attaine vnto sorrow for thy finnes, get some godly Christian, that is endued with the gift of prayer, to ioyne with thee in private, that so the Lord may be pleased to grant in heauen, what we of him doe aske on earth.

10. Vse fasting.

10. Lastly, if all other meanes faile, then set a day apart by fasting; for the day of a fast was called the day of *afflicting or humbling the soule*, Leuit. 16. both because it was the maine dutie to be driuen after on that day, and besides, because the Lord vsually did blesse his owne ordinance so, as hee gaue an humbled heart to those that sought it of him.

CHAP.

CHAP. VII.

Shewing how the Spirit of Adoption may be attained, and also how the severall gifts of the Spirit may be framed in vs.

THus of humiliation: It followeth that I shew how he may attaine to the other sacred gifts which are markes of a godly man: as in the first sort of gifts, how he may attaine to the loue of the Word, the gift of Praier, the feare of God, the loue of his enemies, and the desire of the comming of Christ: But before I enter vpon these, it is necessarie to shew him how he may attaine the spirit of Adoptiō, which is necessary for these and all other graces.

And concerning the Spirit of Adoption, if any aske how it may bee attained: or rather how it may bee stirred vp in vs, that wee may feeble his working in vs?

Quest.
How the spirit of Adoption may be had.

What he must doe

1. He must
pray for it.

I answer; that hee is had and stirred vp by inuocation. God is pleased to declare himselfe willing, and ready to bestow his holy Spirit vpon men, *If they aske him of him* by hearty prayer. He that hath *giuen vs his Sonne*, will not deny vs the *Spirit of his Sonne*, to bee giuen into our hearts. *Gal. 4. 7.* And this our Sauour Christ assures vnto vs in the Parable, *Luke 11.*

9. *And I say vnto you, Aske, and it shall be giuen you: Seeke, and yee shall finde. Knocke, and it shall be opened vnto you.*

10. *For euery one that asketh, receineth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.*

11. *If a Sonne shall aske bread of any of you that is a Father, will he giue him a stone? Or if hee aske a Fish, will he for a fish, giue him a Serpent?*

12. *Or if he aske an egge, will hee giue him a Scorpion?*

13. *If*

that he may be saved.

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13 If ye then, which are euill, can giue good gifts vnto your children, how much more shall your heauenly Father giue the holy Ghost to them that desire him?

2 We must waite vpon the preaching of the Gospell, where the holy Ghost vsually falls vpon the hearts of men.

2. Wait vp
on pre-
aching.

3 VWhen wee feele the motions of the Spirit knocking at our hearts, or any way surprising vs, we must with all readinesse open the doores of our hearts, that the King of glory by his Spirit may enter into vs.

3. Cherish
the motions
of the Spirit.

The next question is then, What we should doe to get and preserue in vs the constant loue to the word?

Quest.

How wee
may get a
loue to the
word.

1 The answer is, first, that we should seek to settle our selues vnder the powerfull preaching of the word; euen such a Ministry, as doth set out the glory of the truth, and of the kingdome of Iesus Christ.

Ans.

1. Settle vn-
der a pow-
erfull Mini-
stry.

M 2

2 Wee

2. Pray God
to quicken
thee.

2. We must make conscience of it to pray vnto God to quicken vs, and inflame our hearts to the loue of his lawes, as *Dauid* often did, *Psal.* 119.

3. Take heed
of worldly
cares.

3. Take heede of excessive cares, and the ouerreaching of desires in the employments of the world, or the immoderate vse of worldly delights; for those *choake the seede of the word*, and alienate the affections from it; and so doth any grosse, or beloued sinne, *Heb.* 3. *Mat.* 13.

4. And of
personall dis-
cord with
such as feare
God.

4. Take heed also of personall *discord* with such as feare God, especially with thy *Teachers*; for this doth by secret degrees make the heart carelesse and negligent, and in some things wilfull; and if it be not looked to in time, will bring men from the liking of the word, as they haue been drawne from the liking of such as loue the word.

5. And of vn-
godly com-
pany.

5. Take heed of vngodly company: For in such company is quenched

quenched the sparkles of liking, when they are kindled; yea, and the flames of affection are much dulled, in whom they are best excited, Psal. 119. 115.

6. Such as finde some beginnings of desire after the word, and liking to it, must take heede, that they estrange not themselves from the exercises thereof: For if they heare, or reade but now and then; either the heart will neuer be thoroughly heated, or if it bee, it will easily wax cold againe: and yet herein some are to be warned to take heed of disordered excesse; for that will breed dulnesse, as well as neglect: As when they will reade daily for diuers houres; or when they provide vnto themselves an heape of Teachers, as some that liue in great Cities thinke it religion to heare all sorts of men, and all the Sermons can be come vnto: As if the power of godlinesse lay onely in the

6. And of neglect of the increase hereof.

Or excesse.

7. Practise
what thou
hearest.

To attaine
the gift of
praier.
1. Pray God
to teach thee

the vse of the meanes of godli-
nesse.

7 VVe must practise what we
heare, and labour to shew forth
the fruit of the doctrine. He that
would bee in loue with husban-
dry, must sow his seed in his
ground, and then the gaine of the
haruest will still allure him to
like the trade. If wee bee fruit-
lesse hearers of the word, wee
cannot loue it; or if wee doe, it
will bee but for a flash, or small
time.

Thus of the loue to the word.

Hee that would learne to pray
must follow these directions:

1 Hee must goe to God in the
name of Christ, and beseech
him to *giue him words*, and by his
Spirit to teach him to pray. It is
God onely can make a man
speake *a pure language*; for hee
onely can instruct the heart
of man, and endue it with this
heavenly gift, *Rom. 8. 26. Ephes.*
3. 9.

2 It

2 It will much helpe him to ioyne himselfe to such as *call upon the Name of the Lord with a pure heart*, especially in the dayes of their humiliation, 2 Tim. 2. 22,

2. Ioyne with such as can pray.

3 There are three distinct things which a man may with singular profit propound vnto himselfe in his prayers: Confession of sinnes: Petition for grace: and thanksgiuing for mercies received. Now the weakest Christian may be, through Gods blessing, comfortably furnished for his owne particular, if hee take such a course as this; to goe aside, and with all secrecie and attention of heart before the Lord, aske himselfe these three Questions:

3. How hee may furnish himselfe in euery part of prayer.

3. Questions.

1 VVhat sinnes haue I committed, which either now doe trouble me, or if I were to die, would make me afraid? Let him set them downe in a paper, or in his memory distinctly, till he

can bethinke himselfe of no more. It is no great matter for the order how hee sets them downe, so hee be sure he haue the chiefe finnes, in which hee daily offends, or hath offended.

2. What would I haue the Lord doe for me, if I might haue what I wish? let him set the particulars downe, till hee can remember no more. As for example, I would haue him forgive me my finnes, and I would haue him giue mee strength against such and such finnes, and I would haue him giue me faith and assurance; and I would haue him giue me heauen when I die; and so goe on with all the things hee feeles a desire in his heart to seek of God, till he can remember no more: and if at any other time he remember some speciall thing, which hee would further haue which hee hath not in his Catalogue, let him set it downe, as from time to time hee sees cause.

3. What

3 What speciall fauours hath God shewed to me, which I see I ought to take speciall notice of? Let him set them downe distinctly, whether they be deliuerances, or such and such spirituall or outward mercies, preserving the memory principally of the chiefest of them.

Now when hee hath thus furnished these three heads with things that in particular concerne himselfe, they being all matters of weight, he must now carrie these things, or the chiefe of them in his mind, and frame his heart to speake to God in the best words he can get, to signifie his detestation of those sinnes, his humble requests for those graces, and his vnfained thankfulness for those blessings. Howsoever he may be rude or vnperfect in his language about these at the first, yet exercise wil bring him to a ripenesse; and by this course he shall be sure to speake
of

of things that concerne himselfe nearely; and that God which hath taught Parents to regard the vnperfect language of their little children when they begin to speake vnto them, will himselfe much more delight to *heare the desires of his seruants*, that are grieved, that they cannot speake in a better sort vnto him. The profit and comfort of this course will appeare by experience to be exceeding great: besides it is an easie way, where there is in any a true desire to bee at the paines to learne this language of speaking to God by prayer; and Gods spirit will helpe and teach the poore Christian, and draw his petitions for him, and prompt him both with words and affections: and the Christian must know this, that when hee hath confessed his sinnes, and shewed what he would haue God do for him, with the best words hee could in the truth of his heart,
he

he hath made a most effectually
prayer to God.

Thus of prayer.

The awefull feare of God, and
the reuerent dreading of God,
may bee begotten and increased
in vs, if we throughly remember
and deeply ponder vpon.

How the
feare of God
may be be-
gotten in vs.

1. The surpassing glory, and
transcendent excellency and per-
fection of his Nature, his abso-
lute purity and exact Iustice, and
Holinesse.

2. The wonderfull workes of
God, especially those standing
miracles shewed in the hanging
of this mighty earth, and those
huge heapes of water in the
cloudes, & the bounding of these
mighty Seas, and such like.

3. His fearfull threatnings of
all sorts of woes against the trans-
gressions of men.

4. The terrour of the last day,
and the dreadfulnesse of death
and Iudgment.

5. The fearfull and sudden
iudg.

iudgments which haue fallen vpon wicked men; either recorded in Scripture, or reported in Histories, or obserued in experience.

6. Especially, if we thinke much and seriously of the great goodnesse of God to vs, how he hath striven with vs to overcome vs with his mercies.

Thus of the feare of God.

How loue to
our enemies
may bee ex-
cited.

Wee should strive to stirre vp in vs affection and loue to our very enemies, by such considerations as these:

1. Because Christ, to whom we are infinitely bound, hath expressly charged vs to look to this; That we do loue our enemies; & therefore for his sake wee should denie our selues, and our owne corrupt desires and affections, and strive to shew the truth of our loue even towards them that hate and persecute vs.

2. There is none so wicked, but they haue something good
in

in them, and worthy to be respected.

3. Our enemies do vs good, though they intend it not; wee ought to like the very rod that mends vs, and regard the water that washeth vs white, and make much of the stone that tries vs, and the glasse that shewes vs our spots, and not mislike the tents that search our wounds.

4. If euer God turne their hearts, they will be effectuell instruments of our praise, and Gods glorie in the day of their visitation, they wil then willingly beare the shame of their owne sinfull oppositions.

I forbear to set downe the directions for the attainment of the loue of the appearing of Christ, because I haue at large handled that point in the Treatise of the *Cure of the feare of Death.*

CHAP. VIII.

Thus of the directions that concerne the first sort of gifts : concerning the attainment of the other graces , the directions now follow.

How to increase saving knowledge.

1. He must be wise for himselfe.

2. He must studie onely profitable things.

AND first for the attainment of saving knowledge, and the increase of it, these directions are of excellent vse :

1. In hearing or reading the Scriptures he must *be wise for himselfe*, that is, marke distinctly what he heareth or readeth, that may especially concerne himselfe, Prou. 9. 12.

2. He must studie those things exactly, which most concerne him, *avoiding vaine questions*, and fruitlesse contemplations, and *vaine ianglings*, and controuersies: he must especially labour to know *Gods Nature* aright, and the distinct *manner of Gods true worship*,

Worship, how he may serue him : he must studie to know *his owne particular offences* , and *Christ crucified as his Saniour* , with the benefits of his mediation , and the necessarie things that concerne his owne Iustification, Sanctification : and finall Saluation.

3. *He must redeeme the time*, & by forecast and order, prouide so, that sometime may bee daily allowed for holy studies to recouer his former time lost.

4. Hee must *enquire and take counsell*, hee must take heed of smothering his doubts, but must carefully seeke satisfaction to his conscience , as occasion ariseth. There is more profit in this rule, then many Christians are aware of.

5. Hee must take heede of *consulting with flesh and blood*: hee must not regard other mens opinions or his owne carnall reason; but resolute to giue the glory to

3. He must redeeme the time.

4. He must propound his doubts.

5. He must not consult with flesh and blood.

to Gods Word, so as to submit himselfe to what hee shall finde therein required to be beleueed, or done, or auoided.

Other Rules hee may finde in the directions for the priuate reading of the Scriptures: as also in Rules of life.

Thus of sauing Knowledge.

That thou maiest inflame in thy heart the loue of God:

1. Thou must auoid with speciall care, these things:

First, *Forgetfulnesse of God*; Thou must not dare to go whole daies, or weekes without communion with God, or remembering his holy presence.

Secondly, *the loue of the world*: We cannot loue the Father, while our hearts dote vpon any earthly things. Of necessity some degree of the contempt of the world must be bred in vs before we can loue God.

2. We must labour for a distinct knowledge of the dreadfull
praises

How the loue of God may be wrought in thee.

1. Thou must auoid forgetfulnesse of God, and the loue of the world.

2. Thou must studie Gods praises.

praises of Gods Nature and Workes, as they are described in the Scriptures, or may be obserued by experience. This is a needfull direction, and miserably neglected.

3. We must *frequent his house*; especially when his glory doth shine in the power of his Ordinances in his Sanctuary.

3. Thou must frequent his house.

4. We should especially studie the mercies of God, and all the good things he hath promised, or giuen vnto vs, that wee may after a solid manner cause our hearts to know how infinitely we stand bound to God.

4. Thou must studie Gods mercies.

5. Wee should obserue carefully and daily, our owne sinfulness, and vilenesse, and unworthinesse: For vnlesse wee cast out selfe loue, wee shall neuer get in the true loue of God.

5 Thou must obserue thy daily infirmities.

6. Wee should pray much; for an holy course in prayer doth breed in men a wonderfull loue of God: and admiration of that fellow-

6. Thou must pray much.

fellowship, which thereby they haue with God.

7. Thou must resort to experienced Christians.

7. We should resort often to such as vse to speake much of the praises of God, and marke the experience of Gods wonderfull prouidence, or the glory of his Word.

8. Thou must behaue thy selfe louingly towards the godly.

8. It will much further the loue of God, to get and increase in vs a louing respect of, and behauiour towards such as feare God, and beare his Image.

Thus of the loue of God,

What we must doe to get the loue of the godly.

Concerning the loue of the brethren, two questions may be demanded: The one, what wee must doe to get a hearty loue to the godly: And the other, what we must doe to preserue it when it is gotten.

1. Auoide the company of the wicked.

For the first, hee that would heartily bee affected towards all the godly with a brotherly loue, must obserue these Rules:

1. Hee must not haunt with vicious persons, nor go with dissemblers,

semblers, nor hold needlesse society with such as hate godlinesse and godly persons, Psalme 25. 4. 5.

2. He must much meditate of Gods loue to him, and of the great things were done by Iesus Christ, and of those rich mercies are offered him in Christ, and of the wonderfull loue that God and Christ do beare to true Christians, and how glorious they shall be in the kingdome of heauen.

The arguments taken from Gods loue to vs, or Christs suffering for vs, are often vsed in the first Epistle of *Iohn*, to perswade vs to the loue of the brethren, as 1. Iohn 4. 8, 9, 10, 11, 12. Psalme 16. 2, 3.

3. Hee must take notice of Gods peremptory commandement, who requireth this of him as one principall duty, that hee loue the godly: with an vtter disclaiming of him, if hee doe not loue

2. Meditate much of Gods loue to vs.

3. Consider Gods Commandement.

loue them, 1. Iohn 3. 10, 11, 12, 23.

For the second, that he would continue and increase, & abound in loue.

For the preservation of our loue three things must be looked to.

1. Hee must seeke, and hold, and not forsake the fellowship that hee hath with the Godly in the Gospell, but make them the constant companions of his life, Heb. 10. 25.

2. When he finds his affections stirred vp, he must make vse of all opportunities, by his deeds to shew the fruits of his loue vpon all occasions of mercie and wel-doing, else affections will die in him. The fruits of righteousness must be sowed by practise, 1. Iohn 3. 18. If affection be onely in shew, or in words, or in the conceptions of the heart, and bee not expressed and made fast by the engagements of practise, it will much decay, if not wholly be lost.

3. Hee must by all meanes rake

take heed of discord with any of them, striving for a resolution to *take things in the best part, to beleeue all things, & endure all things, suffering long without enuie, or reioycing in iniquity; doing all things without reasonings or murmurings, or censuring or complaining; avoiding vaine ianglings and self-conceitednesse, begging of God an ability to beare with the infirmities of others.* See further directions about this point, in the Rules of life.

C H A P.

CHAP. IX.

Hitherto of the directions that concerne the attainment of the sacred gifts of the minde. Now it followeth to shew what thou must doe, that in all thy waies thou mightest walke vprightly, and attaine vnto sound sincerity of heart and life.

How sound sincerity of conuerlation may be formed in thee.

HEE that would walke vprightly, or take a sound course to continue in his vprightnesse, must earnestly looke to these rules :

1. If thou haue beene guilty of any grosse sinne, know it is vnpossible thy heart should bee vpright, till thou haue with speciall repentance humbled thy selfe before God for that sinne; and that also by conscionable practise thou keepe thy selfe from the great transgression, Psalme 19. 13.

2. Thou

2. Thou must in a speciall manner watch and strue against hypocrisie, & that in two things chiefly : First, that in thy setting out into Religion, thou fashion not thy course more to get credit then grace. Secondly, that in Gods seruice thou by all meanes auoide distractions, and so resist and checke thy pronenesse of heart therunto, iudging thy selfe seuerely, when thou so offendest, till thou be able in some happie degree to serue God with thy spirit as well as with thy bodie. The habite of dissembling with God is extremely dangerous.

3. In thy conuersation take heed of that fearefull carelesnesse of the most men, shewed in the knowne and wilfull practise of sinne, vpon pretence that it is but a small offence, or secret. Take heed of the sinnes of deceit, how gainefull soeuer they might be to thee : thou maist together with vprightnesse lose the kingdome

N

of

of heauen, for daring so wilfully to breake one of those litle commandements, Matth. 5. 19. Take heede in generall of a stiffe and wilfull heart: they are seldome vpright, that are heady and peremptorie, and hard to be perswaded, Iam. 3. 17. Prou. 21. 29. Heb. 2. 4.

4. As much as may be, accustom thy heart to the obseruing of Gods presence; walke, as before him, Gen. 17. 2.

5. Yeeld thy selfe ouer to be wholly guided by Gods word; *Without knowledge the minde cannot be good*, Prou. 19. 2. and he that *walketh according to this rule*, shall have peace in his heart and conscience, Gal. 6. 16. Let Gods *Law be the light for thy feete*, and the *lanthorne for thy paths*, Psal. 119. Labour therefore to get a particular warrant for the lawfulnessse of thy practise in the occasions of thy calling, either generall or particular: where thou doubttest

doubtest enquire, so shalt thou walke in *a sure way*, and *delight thy selfe in much peace*.

6. Take heede of idlenesse, and prouide to walke faithfully and diligently in some honest calling of life.

7. Be sure thou hold a constant course of confession of thy sinnes to God, and do it without hiding, or extenuating; iudging thy selfe for euery knowne sinne, and especially praying against, and resisting the sinne thou art most prone vnto.

8. Be not well pleased with thy selfe, till thou canst approue thy care to be good at home, as well as abroad; looke to this rule, and take heede of frowardnesse, and peruerse behauiour in thy family. Thou wilt hardly get any comfortable euidence, that thou art sound at heart, if the v-suall family sinnes reigne in thee.

9. Thou mightst wonderfully aduance, and establishe vprightnesse

nesse of heart in thee, if thou wouldest carefully but acknowledge this honour to God in his word, that whensoever thou didst feele thy conscience wounded, or smitten for any particular offence by the word of God, that then without delay thou wouldst in secret go to God, and humble thy selfe by confession, and from that time forward remember to striue against that sinne: And so likewise when God with some speciall glorie of his truth doth affect thee in the hearing of some needfull duty to be done, not to dare to delay, but hast to the obedience of that good word of God.

FINIS.

THE
PROMISES:

OR,

A Treatise shewing how a
godly Christian may support
his heart with comfort,

Against all the distresses
which by reason of any afflictions
or temptations can befall
him in this life.

Containing all the most com-
fortable places through the whole
Bible, orderly digested.

By N. BIFIELD late Preacher of
Gods word at Isleworth in Middlesex.



LONDON,

Printed for Ralph Rounthwaite.

1625.



TO THE MVCH

Honoured and right worthy,
 Sir *William Throgmorton*, Knight
 and Baronet, and Sir *Francis*
Darcie, Knight: *N. Bisfield* wisheth
 the increase of all Grace & hap-
 pineffe that accompanieth the
 loue of the Lord Iesus
 in sinceritie.

IF the manie
 crosses and
 temptations,
 with which
 the life of all
 men, euen the most godly is
 distressed, be seriously weigh-
 ed, and withall the great dis-
 consolation that too often
 surpriseth the hearts of most
 Christians, be compassionat-
 ly thought on: and if withall

the singular glory of a godly mind framed vnto vnmoueable rest, and stedfast contentment, be througly conceiued of; it cannot but be manifest, that if a way may be shewed how a Christian may fill his heart with comfort in any condition he can fall into, in respect of affliction, that such a course is profitable, and all ought to take notice of it, and with all care and paines employ themselues about it. This by Gods assistance vpon apparent grounds of Scripture I haue endeouored to shew in this Treatise; and doubt not but by experience humble & godly Christians will finde much refreshing and establishment of heart, if they apply themselves distinctly & diligently
to

to draw of the water of life,
out of those wels of saluation,
opened for them euery where
in this role of Gods promises.

This Treatise I present to
your Worthips, & vnder the
countenance of your names,
desire to cōment it vnto the
Church of God: & this I am
induced to do for diuers rea-
sons: your forwardnesse in the
profession of sincere religion
for many yeares, the publike
seruice you haue done in your
Countrey in the administra-
tion of Iustice, for the incou-
ragement of the good, and
reformation of abuses, your
great care frō time to time to
plant painfull and profitable
teachers in the places of your
abode, together with the ex-
cellent gifts with which God
hath furnished your minds,

N 5 deserue

deserve to be freely and publicly acknowledged in the Church of God; and in mine owne particular I haue bene so many wayes obliged, that with much gladnesse I embrace this occasion, to let the world know my desire to be thankfull for the many helps & furtherances my ministerie hath receiued from the countenance & endeouours of both your Worships, ac occasion hath at any time bin offered. Desiring your acceptance hereof, and praying God to preserue you in his feare without offence, till the day of Christ, and to enlarge in you the desire and power of wel-doing in all things, I end and rest, *Isleworth*, Octo. 1618.

*Your Worships in the seruice of Iesus
Christ to be commanded,*

N. Bifield.

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CHAP. I.

Containing the Preface.

He drift of this Treatise, is, to shew a godly Christian (who is alreadie assured of Gods fauour, and knowes he shal haue abundant happines when he dies, in heauen) how he may support his heart with sufficient contentment against all the miseries can assault him from the time of his conuersion, till his death. For this purpose I shall breake open a *Mine of Treasure*. For I intend frō all parts of the booke of God to select and set before thee those *rich Promises*, which God hath there recorded, to be as wels of comfort vpon all occasions.

Two things of necessitie must be granted. The one is, that though we haue gotten the assurance of Gods fauour, and freedome

freedome from the power and guilt of our sins; yet many things will still aile vs, and oppose our consolation. We shall meet with temptations and afflictions of all sorts, reproaches, aduersaries, trouble of spirit, and such like. The other is, that there can be no such discouragement, difficultie or affliction, but in the word of God we may haue a sure consolation or directiō for it, able eue-ry way abundantly to sustaine vs.

But before I enter vpon the vnfoldings of this *great Role of Promises*, I must preface about fīue things, which tend to make vs more fit to receiue them.

First, it will be profitable for vs to consider briefly the worth of the promises; they are called, the *unsearchable riches of Christ*, to assure vs that he is a very rich man that hath his hart stored with the promises of God well applyed. The Apostle *Peter* saith, that they are *great, and precious promises*, which

I.

The worth
of the pro-
mises.
Eph. 3. 6. 9.

1 Pet. 1. 3.

Rom. 4.

Rom. 9.

Ephes. 3. 6.

2.

To whom
the promises
belong.

which God hath giue to vs. Promises in our hearts, are better the pearles or precious stones in our chests. They are the inheritance God giues to his people in this life, and therefore they are called *the heires of promise*; a greater portion then any King on earth can giue to his child. The very keeping of the Records of these promises, was a great prerogatiue to the Iewish nation : and it is accounted a singular happinesse for the Gentiles, that they may now *partake of those promises*. Little do we know what wrong we do to our soules when wee keepe them ignorant of the promises: & it is one of the greatest offices vnder the Sun, to dispence these promises to man. 2. Tim. I. I. Tit. I. I, 2, 3.

Secondly, before I enter vpon the explication of the promises, I must likewise tell you, to whom they belong, and who they are that haue interest in them. For all vnregenerate men, that liue in their

their finnes without repentance, are *strangers from the covenants of promise. The children of the bond-woman haue no part in the testament of grace*: onely they that are Christs, haue the benefite of the promises in Christ. *The children of God are the heires of promise.* Men must haue *godlineffe*, that haue the promises either of this life, or that to come. In short, all those that haue repented them of their sins, and belecue in Iesus Christ, may come to these promises with large hearts, as knowing y^e they reade and heare that which they haue cleare and full interest in.

Thirdly, concerning the vse these promises may be put vnto all our life long. They will driue away grieffe, discouragement, or feares, that at any time may seize vpon vs. They will sweeten all our afflictions. They will exceedingly nurse vp and confirme our faith: and further, they will haue a singular vse in preserving vs a
gainst

Ephes. 1. 12.

Gal. 4.

Gal 3. 22.

Heb. 6. 17.

1. Tim. 6. 8.

3.
The vse of
the promi-
ses.

gainst the enticements of the profits, pleasures and lusts of the world, and against the cares of this life. Our affections are the feete of our soules, and with the promises we may be daily shod; so as neither thornie cares pricke vs, nor foule pleasures defile vs, Eph. 6. The Gospel shewes vs still a better proiect, when the diuell or the world entice vs. And a true reason why many times we are not able to resist enticements, is, because our hearts are not filled with the promises, which else would shew vs so much sweetnesse, as all other things would seeme but base in comparison of them. When we are tempted with the pleasures of sinne, if we haue not a more delightfull proiect to offer to our hearts, it is easie for vs to be seduced. And further, these promises soundly studied and layed vp in our hearts, will breed cheerfulnessse of spirit, and that
con-

contentation which makes godlineſſe to be ſo great gaine. And beſides, they will daily excite in vs all encouragements to well-doing; and they do alſo ſet out maruellouſly the glory & ſplendor of Gods loue; power, preſence, providence, and grace toward vs. What ſhall I ſay? the promiſes giue vs euen heauen vpon earth, & ſet out the incomparable gaine of true godlineſſe; yea, by them we approach ſo neare vnto God, that, as *Peter* ſaith, *By theſe we partake of the diuine nature.*

1. Tim. 6. 7. 8.

2. Pet. 1. 4.

A fourth thing which I would preface about, is, concerning the infallibilitie of the promiſes: for that may much inflame in vs the deſire to ſtore our hearts with them, (hauing heard of their worth) if we likewiſe be fully aſſured concerning the certaine accompliſhment of all the good which is cōtained in them. I ſuppoſe no man doubts, but that if it could be made good, that a poore
Christian

4.
The infallibilitie of the promiſes, proued by 13. wayes.

Christian might haue al those excellent things w^{ch} are contained in all the promises of the Bible, he were in a matchlesse estate. Now there are many things which may put vs out of all doubt in that point; marke them heedfully, for they may do thee singular good.

1. They are all but as one promise.

1. For, obserue that the promises are in some Scriptures called in the singular number, the *Promise*: and why so? As for other reasons, so to assure thee, it is as sure and as easie for God to fulfill all that goodnesse contained in all those promises, as if they were but one onely promise.

2. From the nature of God.

2. Consider *the nature of God*: *he cannot lie*, it is impossible for him to denie his word, he may as easily denie himselfe. If God haue said it, it must needs come to passe. This argument is vsed in this point, Tit. 1. 1, 2.

3. From the antiquitie of them.

3. The *antiquitie* of these promises adde much to our assurāce. The Apostle in Tit. 1. 2. saith, that these

these promises were made *before the world was*: and hitherto in all this time God neuer failed of one word of his goodnesse.

4. We haue the *writing* of God to shew for them; they are vpon record in the Scripture: and shall we mistrust when we haue Gods owne hand to shew for it? *His word is true, and righteous altogether*, Psal. 119. 8.

4. Fro Gods writing.

5. Yea we haue the *oath* of God too, that by *two things*, in which it is *vnpossible* for God to change, the *heires of promise* might haue abundant consolation, whensoever they make recourse vnto the promises, Heb. 6. 17. 18.

5. Fro Gods oath.

6. We haue these promises *preached* vnto vs by Ambassadors sent of purpose, at the *commandment* of God, who hath enioyned them to make it *manifest*, that God will be as good as his word in all those, Tit. 1. 3.

6. From the messengers sent about them.

7. Yea, Christ Iesus himselfe did employ his ministerie, to assure

7. From the ministerie of Christ himselfe.

8. From the death of the Testator.

sure and confirme the promises made before to the Fathers, as the Apostle shewes, Rom. 15. 8.

8. Yet more, we haue *the blond of Christ*, and the death of the *Testator* to confirme this new Testament, & all the promises contained therein, Heb. 9. 16. so as in Christ they are now all, *Yea and Amen*: there can be no nay nor deniall of them; they well may be now pleaded in any Court of the Iustice of God.

9. From our Anointing.

9. The *Anointing* that is vpon vs, may assure vs, and establish vs. Was there euer any king annointed of God to be a King, & made doubt of the kingdome? Why, the annointing of God is vpon our hearts: the graces of the Spirit powred out vpon vs, are our assurāce, that God will not withhold frō vs our regal priuiledges, if we seeke them. 2. Cor. 1. 20. 21.

10. From the extent of the promises.

10. It is some settling to vs, to consider the extent of the right to those promises: For God hath excepted

excepted no sort of men, but in Christ they may get to haue their part in those promises, as the Apostle shewes, Galathians 3. 27, 28, 29.

11. The Law was the onely thing that might hinder vs of the enioying of the promises. And the Apostle hath prooued, that *the Law cannot disanull the Promises*, in which the nations of the earth should be blessed, made foure hundred yeares before the Law was giuen on *Mount Sinai*, Galat. 3. 17, 21.

11. From the time of giuing the promise.

12. We haue the seale of God to this writing: now God hath sealed foure wayes.

The promise sealed foure wayes.

First, in his *Counsell*: the booke of his eternall counsell was written within, and without, and it had *seuen seales*, to signifie that it was perfectly ratified, & though none in heauen and earth could reade it, yet for our comforts we know, that *the Lambe of the Tribe of Iuda*, the Lord Iesus
O Christ

1. In his counsell.

Christ our Sauour, *hath opened it now, and made it manifest, Reu. 5.1, 2. &c.*

2. In his Sonne.

2. In his *Sonne*: for *him hath God the Father sealed, Iohn 6. 27.* God made all sure when he sent out Christ; he sealed his commission in all things, that concerned the happinesse both of Iewes and Gentiles.

3. In his Spirit.

3. In his *Spirit*; and thus all the beleeuers are said to be *sealed by the Spirit of Promise*: and this is Gods *prinie Seale*.

4. In the Sacraments.

4. God hath sealed to all his promises in the Sacraments, which are giuen vs as Gods *broad Seales*, and outward tokens and pledges to confirme our faith.

13. For experience.

13. We haue the experience also of all the Saints, who in all ages found God as good as his word, and had euer reason to say as *Dauid* did, *In the Lord will we praise his word, Psal 56. 10.* The Patriarches embraced the Promises,

set as the chiefe stay of their liues in their pilgrimage on earth, Hebrewes 11.23.

Thus of the fourth point.

5. A fift thing I would preface about, is concerning certaine rules to be obserued, if we would euer receiue the sound profit of these promises, and so we must looke to fixe directions.

First, when we come to these promises, we must renounce our owne merits, and all opinion of our owne worthinesse, and acknowledge from our hearts, that all the grace we finde in the promises, is in and through Iesus Christ, *All the promise, are yea and Amen through him, and onely in him.*

2. When we haue the promises laid open before vs, *we must beleue them*, and apply them to our selues, or else they will do vs no good.

3. We must be further carefull to *hide them in our hearts*, and

6. Rules to be obserued if we will profit by the promises.

1. Cor. 1.12.
Rom. 4.14.

Gal. 3.12.
Rom. 4.16.

Psal. 119. 11.

to commit them to memorie, that we may bee often thinking of them, and musing vpon them. It wil not serue the turne that we haue them written in the Bible, or in our note-bookes, but we must get them *written in our hearts* too: we must be at the paines to acquaint our selues distinctly with them, and to fill our heads with store of them.

Heb. 6. 18.

4. When any thing ayleth vs, we must *flie to them for refuge*, and cast the *anchor of hope* vpon them, that God himselfe may see, that our hearts are bent to trust vpon his word.

5. We must neuer *cast away our confidence in them*, but waite with patience, and not limit God to the time, or manner, or meanes of accomplishment, but hold fast to his promises, and leaue the rest to God, as in many places of Scripture may appeare, especially, Hebr. 10. 36. Rom. 4. 22.

6. In

6. In short, we must looke to it, that we be not *slothfull and idle*, and such as will not be at the paines to studie and commit to memorie, and rest vpon these glorious comforts; but we must *follow them which through faith and patience do inherit the promises.*

Heb. 4. 12.

Thus of the Preface.

CHAP. II.

The diuision of the Promises.

THe Promises may be diuided into three parts.

3. Sorts of Promises.

The first may containe such places of Scripture, as shew the *Priviledges* of the godly aboue other men; and that is one chiefe way by which the Lord doth refresh the hearts of his people, by assuring them in generall of such and such prerogatiues, which he will confirme vpon them, and

1. Priviledges

3. Comforts
in affliction.

vp on none but them.

The second may containe *comforts*; that is, places of Scripture which doe foretell what goodnesse the Lord will shew to his people in affliction. For hither vnto belong all those promises which are giuen of purpose for the comforting and supporting of the Godly in all their trials.

3. Rewards
of certaine
graces.

The third part may containe such *Promises*, as are made to certaine *particular graces* in the godly, as promises, made to prayer, faith, trusting in God, or such like. It is the second sort of promises, which I intend here more at large to intreate of. I would shew what variety of comforts there are, with which a godly man may inflame his heart according to the seuerall distresses may fall vpon him, and these may be thus subdiuided.

Sorts of af-
flictions.

All affliction are either outward, or inward. For outward afflictions

flictions, it were too tedious, and
 to little purpose to gather com-
 forts against euery particular
 crosse, and therefore one head
 may suffice for the generall, *viz.*
the promises or consolations against
all outward afflictions. Now, be-
 cause godly people are often-
 times more troubled with the
 stormes and reproaches of the
 world, which are cast vpon them
 for wel-doing, then with the or-
 dinary afflictions of life; there-
 fore I would in the second place
 gather the *comforts against reproa-*
ches, and withall I would adde in
 the third place, *consolations against*
aduersaries.

Now for inward afflictions;
 they are the afflictions of the spi-
 rit of man, and arise either from
 the temptations of Sathan, or
 from the trouble of the consci-
 ence vnsatisfied in diuerse scru-
 ples. I would therefore in the
 fourth place shew how we might
 be *comforted against the tempta-*

*tions of Sathan; and because the trouble of conscience ariseth v-
sually either from the burthen of
our daily infirmitie, or from the
feare of our falling away: I
would in the fifth place shew
how we may be comforted against
our daily infirmities; and then in
the last place I would vnfold
those promises, that may assure us
of persuerance.*

Note.

Now suppose a Christian soule
clearly informed with the know-
ledge of those priuiledges wher-
in he excels all the people of
the world; and withall, that he
knew how to comfort himselfe
against any outward afflictions,
and had store of consolations
in his heart against the temp-
tations of Sathan, and did know
how to support himselfe against
the sense of his daily weak-
nesses, and withall were settled
& out of feare for falling away;
would you not think such a
one wonderfull happie? And
this

this may be here attained vnto, if we be not slothfull : and what can in this life be grieuous vnto vs, if wee bee soundly fenced in those things? There can be nothing that can seeme a miserie vnto vs, but we may finde comforts vnder some one of these titles.

CHAP. III.

*Shewing the priuiledges of the godly
aboue all other people.*

THe first sort of promises, or comfortable places of Scripture, are such as in generall shew the happinesse of the godly in all estates of life ; these I call *priuiledges*. These are such comforts as are not restrained vnto some certaine time, but are such as he is enriched withall at all times. These we ought to know as the foundation of all the rest, and

we should strive to have them perfectly in our memories ; so as any time we could number them if need were.

12. Priviledges of the godly.

I.

The love of God.

Ezec. 36. 28.

Ioh. 14. 21.

Euery godly Christian hath twelue priviledges , wherein he excels all the men of this world.

The first is, *the love and fauour of God* : the especiall grace of God towards him ; this is the foundation of all his happinesse : and if he could order his owne heart aright , he could easily see that he could not be miserable, so long as he was in fauour with his God. If the fauour of great persons be so much accounted of, what reckoning is to be made of Gods fauour, who is Lord of Lords? yea King of all Kings; and the more should a Christian fill his heart with ioying in this prerogative , if he consider three properties in the love of God. For first it is a *free love*, he stands not vpon desert : he is *gracious*, looking vpon his owne goodnesse,

2. Properties in Gods love
1. It is free.

nesse, and not on ours, Hof. 14. 4. Secondly, it is an *eternall loue*, and vnchangeable, God will neuer be wearie of louing him, Iere. 31. 3. His louing kindnesse is better then life; for it lasts vnto all eternity, without alteration. The fauour of man in this world is mutable; Kings may extreemely loath, whom they yewhile loued with their entirest affection; but in God there is no *shadow of changing*, he loues with an euerlasting loue. Thirdly, it is *infinitely immense*, and great, no affection in any, or in all the creatures in this world, if they could be fastened vpon one man, can reach to the thousandth part of Gods loue to vs, Ephes. 3. 4, 7. Esay 40. 15. 16. This *light of Gods countenance shining vpon vs*, makes vs at all times *more rich then they that are increased most in corne and wine, and oyle*, Psalme 4. 7, 8.

2. It is eternall.

3. It is infinite.

2. The second is, the donation
of

The second
priviledge is
the giuing of
Christ to the.

of *Christ*; *Christ* is his, God hath giuen him *Christ*, Rom. 8. 32. so as all *Christ* is his portion: and how is *Christ* his? euen in all dearenesse of relation. He is his *Prince*, his *Priest*, and *Redeemer*, his *Father*, his *Lord*, his *Maister*, his *Friend*, his *Brother*, &c. All these titles, are giuen to *Christ*, to signifie, he is all that, which those things could shadow out. No father, brother, friend, could so loue their child, brother or friend, as *Christ* loues the *Christian*. No Lord, Maister, Prince, can so prefer, prouide, or care for their seruants or subiects, as *Christ* cares for the *Christian*. Looke what the fauour or power of any of those, or al those could do, *Christ* is, and will become much more vnto the godly *Christian*.

The third is
deliuerance,
& that from
diuerse grie-
uous things.

3. The third priviledge is *Deliverance*: and the *Christians* deliuerance is exceeding great, if he consider seriously how he is deliuered

deliuered from the kingdome of darknesse, from this present euill world, from the handwriting of ordinances that was against him, from the rigour and curse of the Law, and from condemnation.

The fourth is *free pardon of all his sins past*, his soule being washed in the bloud of Christ from all his finnes, so as now they are *as white as snow*, though they had been *red like scarlet*, 1 Iohn 3. 7. Esay 1. 18 What rest and peace would this breed in our hearts, if we did daily thinke of it in our particulars, that we had obtained pardon and remission of all our finnes?

The fourth is, forgiveness of sins.

The fifth priuiledge is, the *inhabitation of the holy Ghost*. The soule and bodie of a Christian, is the *Temple of the holy Ghost*, and the Spirit of God doth verily and truly dwell within the breast of a Christian, and that not in a naked presence; but the holy Ghost is there, to teach him to guide

The fifth is, the inhabitation of the holy Ghost.

guide him into all truth, to tell him when he is ready to go out of the way, on the right hand or on the left, and to comfort him in all distresses, and to seale the promises to his heart, and to annoint him with the oyle of true knowledge and grace, and to be as a pledge and earnest of his inheritance, looked for from heauen, and to teach him to pray when he knows not how to pray for himselfe; and many other excellent benefits he reapeth from this Spirit of God, whom the world cannot receive. He hath for this respect a very spring of knowledge, and ioy and grace in his belly.

The sixth is
the restoring
of Gods I-
mage.

The sixth priuiledge is, the *I-mage of God* restored in him, by the mightie power of Christs voyce in his *first resurrection*, being made now a *new creature* to God, and so *partaking of the diuine nature*, in respect of the qualities wherein he doth excellently resemble God.

The

The seuenth priuiledge is the *freedome to Gods house*, and to all the feasts, and diuine entertainment which God makes there, Psalme 36.9. and 65.4. Esay 25.8. Luke 14. 17. Reuela. 2. The Word and Sacraments are his; hee is Gods bidden guest : he may alwayes come and welcome : *The fatnesse and pleasures of Gods house*, oh how sweete are they ! Who can tell the excellencie of the *Manna* that is hid ?

The seuenth is, freedome in Gods house.

The eight priuiledge is, *entrance and acceffe, and audience with God in all his wises*. He may aske almost what he will of God, he will not denie him any thing he askes in the name of Christ. And sure he is worthily miserable that will not make himselfe happie, when he may haue what he will aske, of him that is able to giue what he can aske, Marke 11. 24. Ephes. 2. 19.

The eight is, the hearing of his prayer

The

The ninth is
the atten-
dance of An-
gels.

The ninth priuiledge is, *The service and attendance of the Angels. The Angels do pitch their tents about those that feare God, Psal. 34. and are ministring spirits to e- uery beere of saluation, Hebr. 1. vlt.* Oh the dignity and safety of that man, whom the glorious Angels do guard and attend vpon! The poorest Christian hath a better guard vpon him, then the greatest Monarch in the world that is not a Christian.

The tenth is
the commu-
nion of
Saints.

The tenth priuiledge is, the *Communion of Saints*; he is mystically vnited in one bodie to all the worthies that are in heauen or earth, and doth effectually enioy the benefit of communion of Saints; too large to bee here reckoned vp. If it were no more but the profit hee hath by the prayers of the godly all ouer the world, were it not a great fauour? Ephes. 2. 19. and 3. 6. Phil. 1. 5. Colos. 2. 29. besides all the comforts hee hath in the fellowship with

with the godly.

The eleventh priuiledge is, *the inheriſance of the earth*, which is reſtored to him in Chriſt, ſo as he now poſſeſſeth that which he hath of the earth, by as good a title as euer *Adam* held *Paradiſe*; yea ſo, as whatſoeuer in the whole earth is good for him, ſhall not be withheld from him, *Matth. 3. 7. Pſal. 84. 12.* Outward proſperitie he is ſure of, ſo farre as it is good for him, *Iob 8. 7. Pſal. 37. 5.*

The 11 is, the inheriſance of the earth.

The laſt priuiledge is, that *Inheriſance immortall, incorruptible, and that fadeth not reſerued for him in heauen*; which for excellencie paſſeth all that which euer the eye of man ſaw, or the eare of man heard, or the heart of man can conceiue. *1. Pet. 1. 3, 4.*

The 12 is, the inheriſance of heauen.

Now then, to ſumme vp all this, let a Chriſtian tell his owne ſoule plainly, and vpon cleare prooſe, by the ſignes of a child of God, that he is in fauour with God,

Note.

God, and that Christ is his, and that he hath obtained strange deliuerance, and that all his sins are forgiuen, and that the holy Ghost dwels in him, and that the image of God is restored in him, & that he is free to Gods house, and that he may beg any thing of God, and that he hath Angels to waite vpon him, and that he is neare of kinne to all the Saints in the world, and that he is Lord of the earth, and that he shall certainly go to heauen when he dieth. Let this, I say, be told to his soule, can he be dismaide? will not the *Peace of God which passeth all understanding, keepe his heart and mind*, and that constantly for euer?

CHAP. IIIL

Shewing how the godly may support their hearts against all outward afflictions.

Hitherto of the Priuiledges. Now it followeth, that I should open those consolations, that may support the hearts of men against all the distresses of this life. And first I would shew, how the Lord is pleased to comfort his seruants in seuerall Scriptures, against all the outward afflictions may befall his seruants in this world.

By outward afflictions, I meane such as these; wants, losses, wrongs, troubles, exile, imprisonment, sicknesse, feares, poverty, or any other thing, where-with the life of man is molested in any condition.

Now there are many excellent wayes of abundant comforts against

What is meant by outward afflictions. The godly man may comfort himselfe against affliction, by the consideration.

1. Of the
common-
nesse of
them.

gainst these, or any of these, as,

First, if wee consider but the commonnesse of them, *All things fall alike* in these things, Eccles. 9.2,3. *Euery man that is borne of a woman, hath but few dayes, and is full of trouble*, Iob 14. 1. Christ hath no Disciple, but he is told afore hand, *He must take vp his crosse, and that daily*. Luk. 9.24. There can bee no affliction, but what accompanieth, or may accompanie the nature of man, 1 Cor. 10.13. The same afflictions are accomplished vpon our brethren which are through the world, 1 Pet. 5.9. *And we haue the Prophets and greatest worthies of the Lord for an example of suffering*, Iam. 5.10. *And all the godly must through many tribulations enter into the kingdom of God*, Acts 14.22.

Of Gods
knowledge
of our di-
stresses and
desires.

Secondly, wee consider that God takes notice of vs, and of all our trials: *The Lord knowes the way of the righteous*, Psal. 1.6.

None

None of our griefes are hid from him : *All our desires are before him, and our groaning is not hid from him, Psal. 38. 9. and he knowes our soules in aduersity, Psal. 31. 7.* And as he takes notice of all our troubles, so he takes notice of all that is good in vs : *Hee knowes them that are patient, and trust in him.* Nahum 1. 7.

Thirdly, if wee consider the wonderfull compassion of God in the afflictions of his people: he doth *not willingly afflict*, but regards vs with pitie, and withloue thinkes of redeeming vs, and sends *the Angell of his presence* to comfort and *save vs*, and in *all our afflictions is afflicted with vs*, Esay 63. 8, 9.

Fourthly, if wee consider the high estimation that God holds of his seruants, notwithstanding their afflictions. Crosses may make men loue vs the lesse, but they doe not a iot discommend vs before God. Hee can take

Of Gods
compassion.

Of Gods
high estimation
of vs.

take notice of his seruants in their distresses, as well as if they did shine in the greatest outward splendor in the world. This is the consolation, that God speakes to vs (euen when he corrects) as to his children; and for that reason we *should not refuse his chastening*, Hebr. 12.6. Prou. 3.11. We may *bee honourable in Gods sight*, though we be in a most forlorne and despised condition in the world: we may, I say, be precious in Gods sight, greatly beloued, Esay 43.4,5,6. The Apostle *Peter* shewes, that a poore seruant, when he suffers hard words and ill vsage from his master, doth herein finde acceptance with God, 1 Pet. 2. 19, 20. Now this is an instance beyond exception. For, what condition more vile, then of a seruant? and what crosses were likely to be disregarded of God, sooner, then these domesticall indignities? and yet we see a prooffe
of

of the regard and loue of God euen in those things.

5. Fifthly, if we consider the victory of Christ ouer the world. Our Saujour vseth this as a consolation; he tels his Disciples, *In the world they shall haue trouble, but he would haue them be of good comfort, he hath ouercome the world*, so as now they shall neuer be hurt by their troubles. Their crosses may be too hard for them to maister, but Christ can order them so, as in him they shall haue victorie ouer them. But of this, more afterwards, Ioh. 16. 22.

Of the victory of Christ.

6. Sixthly, if we consider the presence of the holy Ghost, he is giuen of Christ and the Father to be our *Comforter*; and *as our afflictions abound, so shall our consolations also* Ioh. 14. 16. 2. Cor. 1. 4.

Of the holy Ghost comforting vs.

Now, how shall a man be dismayed, that hath Gods Spirit within him, to hearten him, and assist him, and refresh him, and make glad his heart?

7. Se-

Of the issue
out of trouble.

7. Seuently, if we consider the issue out of all troubles: *Many may be the troubles of the righteous, but God will deliuer them out of them all*, Psalme 34. 19. If God make vs sore, he will make whole: if he wound, he will bind vs up againe. In sixe troubles he shall deliuer them, and in seven there shall no euill touch them, Iob 5. 18. 19. God will giue his people rest from the dayes of aduersitie, till the pit be digged for the wicked, Psal. 94. 13. Light is sowne for the righteous, and gladnesse for the upright in heart, Psal. 97. 11. It is wel said, It is sowne; for though God do not presently giue vs ease and comfort, yet the haruest will come, if with patience we rest vpon God, and be truly sincere, and keepe his way: God will settle his people as in the former dayes, and it may be, do better vnto them, then at the beginning, Ezech. 36. 11. For Gods thoughts towards his people, are thoughts of peace,

peace, and not of euill, to giue an expected end, Iere. 29. 11. so as Gods seruants shall sing for ioy of heart, when wicked men howle for vexation of spirit, Esay 65. 14.

8. Eightly, if we consider the wonderfull care of God about the measure of our crosses: *For God will not lay upon man more then right, that he should enter into iudgement with God, Iob 34. 23. Therefore Iacob should not feare, because God will not make a full and finall end of him, as he will of the Nations, but will correct him in measure, not leauing him wholly unpunished, Ieremie 46. 28. God doth waite to be gracious to his people, he is a God of iudgement, and doth not consider what sinne they haue committed to deserue affliction, but what strength they haue to beare it: After he hath giuen them the bread of affliction, and the water of aduersitie, he will not restraints his mercies from them, Esay 31. 18, 20.*

P There

Of the measure of our afflictions.

Of the issue
out of trou-
ble.

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Of the measure of our afflictions.

There is great difference betwixt Gods dealing with wicked men that are enemies to the Church, and his dealing with the godly. From hence the Prophet asketh, *hath he smitten them as he smote them that smote him?* and resolueth, that God *smites in measure*, and but *in the branches*, he will not cut them vp by the rootes, Esay 27.7,8.

Of the short
continuance
of them.

9. Ninthly, if we consider the short time of these afflictions: *Heauinesse may be in the evening, but ioy will come in the morning:* For Gods anger endureth but a moment, but in his fauour is life Psal. 30.5. *The rod of the wicked shall not rest on the lot of the righteous*, Psal. 125. 3. *For the Lord will not cast off for euer, but though he cause griefe, yet will he haue compassion, according to the multitude of his tender mercies.* Lamen. 3. 31,32. *For a small moment God may forsake, but with great mercy will he gather vs. In a little wrath*
hide

hide I my face, but with everlasting kindnesse will I haue mercy on thee, saith the Lord thy Redeemer, Esay 54. 7, 8. Hence Christ saith, *A little while, and ye shall not see me, and againe, A little while, and ye shall see me*, Ioh. 16. 16. The godly may be in heavinesse, if need require, but it is but for a short season, 1. Pet. 1. 6. and Paul saith, *The afflictions of this life are but light, and for a moment*, 2. Cor. 4. 17.

10. Lastly, if we consider the good we get by these afflictions. For God will make all worke together for the best, unto them that love him, Rom. 8. 28. The godly may be troubled on every side, and yet not be distressed: they may be perplexed, and yet haue no cause to despaire, &c. 2. Cor. 4. 8. The godly in affliction may be like the burning bush which Moses saw, which was not consumed: and there are many particulars of the good they get by their crosses.

Of the good effects of them.

For affliction is as the fire, onely to refine them, and trie them, and make them more bright, Zach. 13. vlt. they lose nothing, but their dross, and this is all fruite, euen the taking away of their sinnes, Esay 27. 11. Besides, they meete with many consolations in affliction, which otherwise they had not experience of, 2. Cor. 1. 7. and therefore we should count it all ioy to fall into many temptations, as knowing that the triall of our faith worketh patience, and if patience haue her perfect worke, we shall be entire, wanting nothing, Iam. 1. 3. 4. Lastly, the triall of our faith, which is more precious then gold that perisheth, will be found vnto praise, and honour, and glorie in the reuelation of Iesus Christ, 1. Pet. 1. 7. and our light & short afflictions will worke vnto vs an eternall weight of glorie, 2. Cor. 4. 17. and if we endure temptation, we shall receiue the crowne of life, Iames 1. 12. Lo thus we haue
searched

searched it, and thus it is, heare it, and know thou it for thy good, Iob 5. vlt. Learne thou therefore in nothing to be carefull, but in all things to make thy request knowne unto God with giuing of thanks, Phil. 4. 7. And if any man lacke wisdom, to know what to do in affliction, let him aske it of God, who giueth liberally, & reproacheth no man, Iames 1. 5.

What thou
must do in
thy affliction

CHAP. V.

How the godly may comfort themselves against reproaches.

Hitherto of the comforts against all outward afflictions in Generall. Now it followeth, that I instance in reproaches, and aduersaries.

For reproaches; it is euident, there is neede of consolations, more specially against them, because naturall men stumble at it, when they see Religion cen-

Men neede
comfort a-
gainst repro-
ches.

sured and scorned, and it hardens many men, when their hearts are infected with this preiudice, that they *heare this way enery where ill spoken of*. Sometimes men are dismayed at the disgrace of sincerity in the generall. Sometimes they are troubled for what they themselves do suffer, or may be in danger to suffer. Sometimes the weake are scandalized, when they heare or see what others suffer. And it is manifest, that the best men haue bene put to a great plunge when they haue bene laden with reproaches. This makes *Ieremie* so vnquiet, Iere. 18. 18., 21. Now there are many wayes, by which a Christian may establish his owne heart against all the scornes and reproaches of the men of this world.

Thou maist
comfort thy
selfe in the
consideratiō

1. Of the no-
tice God
takes of
them.

First, if they consider that God takes notice of all the wrongs of that kind done vnto them. Thus *Dauid*, *O Lord thou hast knowne my reproach, and my shame, and my dishonour,*

disbonour, mine aduersaries are all before thee. Psal. 69. 19. It easeth his heart, but to talke with God, and tell him that he knowes his dishonour.

Secondly, it is an increase of the comfort, if we further consider that God fauours vs, and accounts vs deare and *honourable*, whatsoeuer the wicked thinke of vs: and this argument the Lord himselfe pleades withall, Esay 43. 4, 5. If Gods *face shine vpon his seruants*, what cares Dauid for all the reproaches of all sorts of men, euen of his neighbours & familiar acquaintance? It is enough to him, that his best and next neighbour and friend respects him, Psalme 31. 11, 12, 16.

Thirdly, thou maiest comfort thy selfe by opposing the good report thou hast amongst the godly, against the reproaches with which wicked men pursue thee. As thou goest through ill

2. Of Gods great account of vs.

3. Of thy good report among the godly.

report, so doest thou through good report: thou hast honour as well as dishonour, and it is a great recompence to obtaine good report amongst the godly, 2. Cor. 6. 18. Heb. 11. 2.

4. Of thy praise thou shalt haue in the day of Christ.

Fourthly, were it so that thou hadst no honour in thy name on earth, and that well doing were in no respect at all: yet this should comfort thee abundantly, that thy faith, and sinceritie, and innocency, will be found unto praise, and honour, and glory in the reuelation of Iesus Christ. Thou shalt haue unspeakable praise at that day, 1. Pet. 1. 7.

5. Of praise from them that now re-proach thee.

Fifthly, the same persons that now reproach thee, may be so turned about by the power and grace of God, that in the day of their visitation they will admire thee, and glorifie God for thee, 1. Pet. 2. 12.

6. Of the small things thou sufferest.

Sixthly, we should be the lesse troubled with our reproaches, because this is not to resist unto blood.

blind. God deales fauourably with vs. If we had liued in the dayes of our fathers, when to professe the Gospell of Christ, had beene occasion of terrible death; then we might haue had some pretence of grieuance: but now in these dayes, when the hurt is done onely with the tongue of infamous men, it is a great weaknesse to be disquieted, Heb. 12. 3.

Seuenthly, let vs *looke vpon the author and finisher of our faith*, euen He was exposed to these indignities, and yet *for the glorie set before him, despised the shame, and endured the crosse*, and is now crowned in heauen, Heb. 12. 2. What should the seruant complaine of, when the Lord and Maister is called *Beelzebub*?

Eightly, *David* easeth himselfe, by considering the cause of his suffering. *For thy sake* (saith he to God) *haue I borne reproach: shame hath couered my face: The*

7. Of the example of Christ.

8. Of the cause of thy reproaches.

zeale of thy house hath eaten me up, and the reproaches of them that reproached thee, haue fallen vpon me: when I wept and chastened my soule with fasting, that was to my reproach, Psal. 69. 7, 9, 10.

9.
Of the condition of all the godly.

Ninthly, why should we be troubled at that which is the lot of all the Saints? We haue heard of *Dauid* before, how he was slandered by many, and on euery side, Psal. 31, 12, 13. *Jeremie* complaines, that they consulted how to denise denises against him, and how they might smite him with the tongue, Ierem. 18. 18. False witnessses were suborned against *Stephen*, and that in case of Religion, Act. 6. 11, 13, 14. Many and grievous complaints were laid against *Paul*, Act. 25. 7. Yea, it was the condition of all the Apostles, and the principall men of the Christian world, to be made a spectacle to men and Angels, and to be accounted forlorne, and as the off-scouring of all things, 1. Cor. 4.

Cor. 4. 9, 10, 13. And our Saviour Christ supposeth it, the case of any blessed man, that men may say *all manner of euill sayings of them*, Matth. 5. 12; &c.

Tenthly, *The spirit of God and of glorie doth rest vpon you*, 1. Pet. 4. 14. Ye haue the Spirit of God in you, what need you care what the world accounts of you? You haue abundant treasure in your hearts, and you haue an heroi-call or diuine spirit in you, and, therefore why are ye troubled about such meane things? And your patience and their rage, is a signe you are in an happie condition, and haue Gods spirit; and the spirit of God, which is in you is a spirit of glory, and leades you to a better life. And therefore seeing you are but trauellers here, why turne you againe at the barking of euery dog? Yea, these reproaches signifie, that wicked men do see some glory of God shining in you, which they

IO.
Of the pre-
sence and
assistance of
the holy
Ghost.

they strue by all meanes to vilifie and despise, being vext in their hearts at it.

II.
Of the condition of those men that do reproach thee.

1.

II. God will certainly take an order with all that reproach his people. For first, he will reckon all their reproaches, as cast out against himselfe; and therefore will indite them of *blasphemie*, Psal. 74. Colos. 3. 8. 1. Peter 4. 14. 1. Cor. 4. 13.

2.

Secondly, in his due time he will put to silence those lying lips, which speake grievous things proudly and contemptuously against the righteous, Psal. 13. 18.

3.

Thirdly, all that were incensed against the godly, shall be rewarded with shame, which God will power vpon them for the contempt with which they haue dishonored his seruants, Esay 41. 11, 14. And to conclude, God will certainly bring them to iudgement for these things; they must make their accounts before the Iudge of the quick and dead that

that speake euill of other men. because they will not run with them into the same excesse of riot, 1.Pet. 4.4, 5.

12. Lastly, God will prouide for his owne innocent seruants. His thoughts are not to let his people be ashamed, Micah. 4.11, 12. And besides, he will bring forth their righteousnesse as the light, they shall be cleared, Psal. 37.6. Iob 5. 15. and they shall recieue double for all their shame, Esa. 61. 7. and their reward shall be great in heauen, Matth. 5. 12. For which reason Moses accounted the reproaches of Gods people to be greater riches, then the treasures of Egypt, Hebr. 11.26. and in the meane time there is an hiding place with God from the strife of tongues, Psal. 31. 20.

12.
Of the course
God will
take for thy
clearing and
comfort.

CHAP. VI.

*Wherein many principall Obiections
of the godly are answered.*

NOW for the better establishment of mens hearts in the former comforts, it will not be amisse to take off the Obiections with which many times godly men do aggrauate their distresse about the respect of the former consolations.

Ob. 1.

1. Ob. If they were ordinary reproaches, it would not so much trouble me, but they are vile things which are objected against me.

Sol.

Sol. They cannot be viler things then haue beene objected against Christ and the godly. For there haue beene objected.

Griuous things Acts 25.7.

Gluttony. Mat. 11, 18, 19.

Madnesse. Iohn 10. 20.

Blasphemie. { Mat. 26. 65.

{ Act. 6, 11, 13, 14.

Deceiuing

Deceiuing. Iohn 7.12.
 Rebellion. Act. 17.6,7.
 Railing. Acts 23.4.
 Schisme. Acts 28.22.
 Wickednesse of life. 1.Pet.2.12.

2.Ob. But base persons do re-
 uile me, the very scumme of the
 people do scorne me.

Ob. 2.

Sol. This is no strange thing.
 The abiects gathered themselues
 together against David, they did
 teare and ceassed not, Psal. 35. 15.
 The arunkards sang of him, Psal.
 69. 13. Those that derided Iob,
 were such, whose fathers he would
 haue disdained to set with the dogs
 of his flocke, Iob 30.1.

Sol. 3.

3. Ob. But I haue liued long
 vnder such disgraces.

Ob. 3.

Sol. Rest thy selfe, and fret
 not at the man that prospereth in
 his way, the Lord will finde a
 time to bring forth thy innocencie,
 as the light, Psal. 37.7. Zephan. 3.
 18,19. God will finde a time to
 get thee praise in euery place where
 thou

Sol.

thou hast beene put to shame.

Ob. 4.

4. Ob. But I am almost buried with the almost infinitenesse of scorne and reproaches.

Sol.

Sol. That was no more then was in *Dauids* case; he was so buried in disgrace, that he was as a dead man, forgotten, and out of mind, *Psal. 31. 14.* *he was a reproch of men*, *Psal. 22. 13.* *A by-word*, *Psal. 44. 9. &c.* *A prouerbe*, *Psal. 69. 11.* *A wonder to many*, *Psalme 7. 7.* and the Apostles were a gazing stocke to men and Angels, *1. Cor. 4. 9.* *2. Cor. 6. 13.*

Ob. 5.

5. Ob. But great men set against me.

Sol.

Sol. That was *Dauids* case: *Feare was on euery side*, *he heard the railings of great men*, *which consulted together against him*, *Psal. 31. 13.*

Ob. 6.

6. Ob. But I am sentenced and accused as an euill doer most vniustly; and that publikely.

Sol.

Sol. So was our Sauour Christ, and that by a whole Counsell of men,

men, Math. 27. 1. John 11. 47, 48. and so was *Stephen*, Acts 6. 12. and so were the Apostles, Acts 4. 6, 15. and 15. 27. and so was *Paul*, Acts 23. 1. The most righteous may suffer as euill doers, 2. Tim. 3. 9. *The wicked so compasse about the righteous, that many times wrong iudgement proceedeth*, Heb. 2. 3, 4. but this is his comfort, *The Lord will not leane him in the hand of the wicked, nor condemne him when he is iudged*, Psal. 37. 32. If God condemne vs not, it matters not for the sentences of vn- iust men. And the rather, because God hath further promised the godly man, that *he will stand at his right hand, to saue him from the iudges of his soule*. Psal. 109. 31.

7 *Ob.* But I am by slander cast out of the Church, with great pretence of the glorie of God.

Sol. The Lord in the Prophet *Esaies* time had obserued such a thing as this. For the Prophet tels the godly, that *their brethren* had

Ob. 7.

Sol.

had cast them out, and said, Let the Lord be glorified. But he assures them from the Lord, that God would appeare to their ioy, and their brethren that cast them out, should be ashamed, Esay 66. 5.

Ob. 8.

8. Ob. But they which haue thus grieuouſly wronged me, liue in all prosperitie, no iudgement lighteth vpon them, God doth not plade my cause against them.

Sol.

Sol. Thou knowest not how God dealeth with them, God can iudge them secretly, and consume them insensibly, so as the world shall take no notice of it, as the *moth eateth up the garment*, without making any great rent, Esay 51. 8. And for this reason, they are exhorted in that place, not to feare the reproach. Secondly, what knowest thou what God wil yet do with them? For God hath pleaded the cause of his seruants many times by bringing strange iudgements vpon

upon the wicked. This *Pashur* shall be made *Magor-missabib*, that is, a *terroure round about*, and all that here it shall tremble, Ierem. 20.3. God can clothe thy *aduersaries with shame*, and couer them with their owne confusion, as with a mantle, Psal. 109.29.

9. *Ob.* But I am censured by good men with much bitterness, as if I were guiltie, and there is none to comfort or pitie me.

Ob. 9.

Sol. So was *Iob* deeply censured by his godly friends: and so was *Paul* of his owne hearers, 1. Cor. 4.4. 10. Thus *Dauid* was forsaken in his wrongs, so as none would comfort him, Psal. 69. 20.

Sol.

10. *Ob.* But yet one thing much troubles me, that is, that since these slanders, the hand of God hath been vpon me in diuers particular iudgements, and this makes people to thinke, sure I am guiltie.

Ob. 10.

Sol.

Sol.

Sol. So they thought of *Paul* when the Viper fell on his hand, being a man that was before accused, and now sent as it were a prisoner, Acts 28. So they iudged of *Dauid* when he was sicke, that *some euill disease did cleaue to him*, Psalme 41. 8. Yea, this was our Lord Iesus Christs case; *For they iudged him as plagued, and smitten of God*, Esay 53. 4.

Ob. 11.

11. Ob. But the things objected against me, are so foule, that when I here those things spoken of publickly or priuatly, I blush, and that may cause me to be thought to be guiltie.

Sol.

Sol. This was *Dauid* case being innocent: he saith, *Shame conered his face when he bore reproach*, Psal. 69. 7. and his confusion was continually before him; and the shame of his face conered him, for the voice of him that reproacheth & blasphemeth, by reason of his enemy, Psal. 44. 14, 16.

CHAP. VII.

Directions in the case of reproches.

I Conclude this point concerning reproaches, with certaine directiōs. There be diuers things to be done of vs, if we would be rightly ordered in the case of reproaches.

4. Wayes to
auoide re-
proaches.

1. We should shun the company of such as are giuen to slander : as it is said of *Paul*, when diuers were hardened, and spake euill of the way, he departed from them, and separated the Disciples, Acts 19.9.

2. The dayly refuge against the scornes of reprochers, must be to get to God, and hide thy selfe with him by prayer. When *Dauid* is thus encountred, if you aske what he did? he saith, when they railed, *but I betooke my selfe to prayer*, Psal. 109.4. and Psalme 31. 14.

3. Lookē

3. Looke to thy tongue, be silent, see thou render not reuiling for reuiling, but rather trust in God, and blesse them that curse thee, Psal. 37. 7. 1. Pet. 3. 9. Psal. 31. 14. 1. Cor. 4. 12. Ierem. 18. 20.

4. Liue inoffensiuely, and be sure thou keepe Gods way: for if any thing will medicine their tongues, that must be it, 2. Cor. 6. 3, 8. 2. Pet. 2. 12. and 4. 14, 15. Psal. 37. 34. For it may be at length, the same mouth that cursed thee, will blesse thee, and glorifie God for thee.

CHAP. VIII.

Shewing how the godly may comfort themselves against their aduersaries.

Hitherto of the consolations against reproaches. Now it followeth, that I should shew how

how a Christian may comfort himselfe against his aduersaries, that oppose him in his course of godlinesse; and so there are many arguments of consolation.

The first may be taken from his condition therein, as it is common to all the godly. For this may stay a mans heart, to know for certaine, that *euery man that will liue godly, shall be opposed, and must suffer persecution,* 2.Tim.3.12.

The second may be taken from the appointment of God herein: and this stands of two branches. First, that God from all eternitie hath decreed euery mans sufferings this way. Thus *Paul* lesseneth the thought of the crosse, by pleading that *God had appointed them therunto*, meaning by his eternall decree, 1. Thess.3.3. Secondly, that God hath likewise appointed the end, and measure, and deliuerance out of the affliction. Thus the Church
is

He may comfort himselfe from the consideration.

1.

Of the common condition of all the godly.

2.

Of Gods appointment.

is comforted. Reuel. 2. 10. If it were grievous to them to know that the diuell should raise vp wicked men that should cast them into prison, yet this may refresh them, that God hath set the time when they shall come forth againe. It shall be but for ten dayes. It shall neither be so long as the diuill & wicked men would haue it, for then they must neuer come out; nor so little a while as they themselues would haue it; for then they would neuer come in, or stay but a while: but God will rule, by determining the time for their good.

3.
Of our re-
fuge in God.

The third may be taken from the refuge we may haue in God: we may alwayes make our recourse to God in all our wrongs, who hath promised to be *our refuge*, *euē our refuge in due time*, Psal. 9. 9. If God will receiue vs, and heare our moanes, and vndertake our protection, it should be no great thing for vs to endure

dure the oppositions of vnreasonable men.

The fourth may be taken from the prediction of Christ: we haue been told before plainly what we should expect. We may haue peace in Christ, but he hath foretold it, that *in the world wee shall haue trouble*, Ioh. 16. 13. yea, that wee must prouide *to take up our crosse daily*, Luk. 9. 24.

4. Of the prediction of Christ.

The fifth may be taken from the deliuerance God hath promised vs; for thus he assures vs, *The hand of the Lord shall bee knowne towards his seruants, and his indignation towards their and his enemies*, Esay 66. 14. for that God will bee *the strength of the righteous in their trouble*, will be *their saluation out of their troubles*: he will helpe them and deliuer them, *hee will deliuer them from the wicked, and saue them because they trust in him*, Psal. 37. 39, 40. *This glory of the Lord shall be knowne and feared from the East to*

5. Of the deliuerance promised.

the West, that if the enemy come like a flood, the Spirit of the Lord shall chase him away, Esay 59.19. Therefore feare not thou, O worne Iacob, for thus saith the Lord, I am thy God, I will sustaine thee with the right hand of my Iustice: Behold, all they that prouoke thee shall be ashamed, they shall be as nothing: the men of thy strife shall perish, Esay 41. 10, 11. For the Lord knoweth how to deliuer the godly out of temptation, and to reserue the vniust to the day of iudgement to be punished, 2 Pet. 2.9. God will deliuer the poore when he cryeth, the needie also, and him that hath no helper, Psal. 72.12.

6. Of Gods
iudgement
vpon our ad-
uersaries.

The sixth may be taken from the certaine iudgement of God that shall fall vpon their aduersaries: The men of thy strife shall perish, and they that warre against thee, shall be as a thing of nought: They shall seeke them and not finde them, Esay 41. 11, 12. All these curses will the Lord lay vpon their enemies,

enemies, and upon them that hate them and persecute them, Deut. 30.7. All those euill neighbours that touch the inheritance of Israel, God will plucke them out of their land, and plucke his people from among them, Ier. 12.14. The wicked draw their swords. and bend their bowes against the godly; but their sword shall enter into their owne heart, and their bow shall bee broken; for the armes of the wicked shall be broken, and the Lord will uphold the iust. Psal. 37.14, 15.17. And besides, for their full payment, they are reserued vnto the day of iudgement to bee punished.

The seuenth may bee taken from the consideration of the effects and consequents of this opposition: For first, hereby wee giue our testimony to Christ and the Gospell, when we partake of the afflictions of the Gospell, 2 Tim. 1.8. Secondly, these oppositions do as much good for the present,

7. Of the effects and consequents

when Gods seruants fall into these troubles, the fruit will be, it will *trie them, and purge them, and make them white, till their time be come, for there is a time appointed,* Dan. 11. 35, 36. Thirdly. God may turne the hearts of the wicked, and make them of *Lions and Tygers,* to become *Lambes,* and no more to doe hurt in the mountaine of the Lord, Esay 11. *The Wolfe and the Lambe may come to feede together, and the Lion eat straw like the Bullocke,* Esay 65. 25.

8. Of our
own gaine
by them.

Lastly, we shall gaine exceedingly by these sufferings; for we are assured, that if we suffer with Christ, we shall reigne with him in another world, 2 Tim. 2. 11, 12. We should therefore reioyce, that we partake in the sufferings of Christ, because we are assured, that *when Christ appears in his glory, we shall then be glad and reioyce,* 1 Pet. 4. 13.

CHAP.

CHAP. IX.

*Of the wayes how Sathan tempts
vs, and the occasion of
temptation.*

Hitherto of outward afflictions, and the comforts against them. The inward afflictions follow; and here in the first place come temptations to be considered of, euen those conflicts which men haue in their soules with euill Angels.

Three things must be granted concerning temptations.

First, that the doctrine of temptations is obscure, because the disease lies inward in the soule, and is such as the vnregenerate world hath litle care of, or iudgement in.

Secondly, that when God leaues his children to be tried by this affliction, and softens their hearts to feele this combat with

Q 3

diuels,

3. Things
taken for
granted.

diuels, it doth wonderfully amaze and disquiet them, and therefore this is a point needfull to be handled.

Thirdly, that there is sure remedy in the Word of God, euen for this affliction also.

Now, because this doctrine of temptation is somewhat obscure, I would, before I intreate of comforts against them, consider of three things.

1. How many wayes Sathan tempts men.

2. To what things he tempts.

3. What are vsually the occasions he takes of tempting.

For the first, Sathan tempts diuerse wayes.

1. One is, when hee tempts God against vs, labouring to bring God out of liking with vs. Thus he insinuated the dispraifes of Iob to God, Iob Chap. i. & 2. And thus Sathan stood at the right hand of Ioshua the high Priest, to resist him before the Angell of the
Cone-

Sathan
tempts vs
finc waies.

Covenant, Zachary 3.1.

2. Another way is, when hee appeares in some shape, and by voyce, or otherwayes terrifies men.

3. When he brings distresses vpon mens bodies, or other heauie calamities, and thus also hee tempted *Iob* by Gods permission.

4. When he stirs vp other men to tempt vs : thus hee stirred vp *Peter* to tempt Christ, and dissuaded him from his suffering, *Matth.* 16. And thus he tempted the woman by meanes of the Serpent. And thus also he employeth wicked men, daily to tempt by euill counsell and enticements.

5. The last and most vsuall way is, by iniecting, exciting, or suggesting euill internally within our spirit. This is that kind of temptation I here especially meane.

For the second, that we may

Q 4

find

3. Sorts of temptations by suggestion.

1. Temptations to blasphemie.

finde out the nature of temptations, and the things whereabout Sathan workes, we may referre all the temptations to three sorts.

The first sort of temptations, are *temptations to blasphemie*, and thus he tempts when he suggests monstrous things against God, or the Word of God, or the Prouidence of God, or the like.

2. Temptations to particular sinnes.

The second sort are, *temptations to particular sinnes*, as when he tempts to the deniall of Christ, as he did *Peter*, and so he tempts to lusts of all sorts. And so the diuell is the *father of lust*, Iohn 8.44. and euill Angels are *spirituall wickedneses*, Ephes. 6.12. And thus also he tempts to rage or reuenge; and therefore the Apostle implies in his speech about anger, that to giue place to wrath, is to *giue place to the diuell*, who vsually excites those violent passions, Ephes. 4.26. And thus

thus also hee tempts to couetousnesse, in respect of which sinne, the diuell is said to *enter into Iudas*: And thus also he tempts to lying, as in the case of *Ananias* and *Saphira*, Acts 5. And so he tempts men to murther, either of themselues or of others.

The third kinde of temptation is, *the temptation to despaire*, which is, when he perswades with men to despaire of all mercie in God. Thus hee made *Iudas* despaire: and into some degree of despaire for the time was *Dauid* himselfe entred, Psal.

77.

Thus of the sorts of temptations.

36 Now it is wonderfull necessary in the third place to take notice of the occasions of temptations. Satan vsually tempts not, but vpon some aduantage giuen him, & so there are many things, which as it were, *tempt the diuell to tempt men*, as

3. Temptations to despaire.

9. Occasions of temptations.

Q 5

First,

Solitarines.

First, *solitarinesse* : the Diuell watched to finde the woman alone from her husband, and then set vpon her. Such persons as loue solitarinesse, loue not their owne soules; for they giue great aduantage to Sathan to assault them and circumuent them, and therefore wee should take heede of it.

Security.

The second occasion is *secu-ritie* : when the diuell spies that men bee carelesse, and keepe no watch ouer their own hearts, and are wretchlesse in their courses, and go from day to day, and *fear not euill*, then hee lyes in waite to assault, by iniecting some vile or base temptation to sinne.

Pride.

The third occasion is *Pride* : when *Paul* is somewhat lifted vp with the consideration of his reuelations, then doth Sathan take his aduantage, and set vpon him with his *messenger*, euen some vile temptation. When we take liberty to make our selues great
in

in our owne eyes, and nourish the pleasing thoughts of high opinion, and selfeconceit, if God do not greatly guard vs, we are neare some desperate assault of Sathan.

The fourth occasion is *anger*. The diuell seldome forbeares to enter into the heart of the wrathfull person, when anger hath set open the doore, as was noted before out of Ephes 4. 26.

Anger.

The fifth occasion is *dalliance with euill thoughts*, when the diuell sees vs play with *contemplative wickednesse*, and bee well content to let our thoughts runne vpon sinfull proiects or imaginations of sinnes, which perhaps wee intended not euer to commit: this tempts him to employ his skill to put fire to those thoughts, so long till the whole heart bee ensnared by them, to draw vs into mischief. These lusts will *draw away*, and Sathan engendring with them can make them

Dalliance
with euill
thoughts.

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Dalliance
with euill
thoughts.

Intemperate
vse of out-
ward things.

them *conceine*, &c. Iam. I. 14.

The sixth occasion is, the *intemperate vse of outward things*, For the *Diuell walketh about as a roaring Lion, seeking whom hee may deuoure*, and when he finds a man excessiue bent to the things of this world, as meate, drinke, apparel, riches, pleasures, honours, &c. he sets vpon him by some of his methods to carry him away captiue at his will. Therefore the Apostle *Peter* wils vs to be *sober*, if we would preuent him; implying, that the diuell will giue the onset, when he findes vs intemperate, 1 Pet. 5. 8.

7. Vnsettled-
nesse in
Faith.

The seuenth occasion is *vnsettlednesse* in the assurance of Gods fauour, and our owne saluation. We cannot resist the diuell, if we be not *stedfast in the faith*, and we giue him wonderfull aduantage, if we be tossed about like the waues of the Sea, and are vnconstant or carelesse in matter of

of our faith; wee neuer barre out the diuell soundly, til we be stedfast in our assurance, 1 Pet. 5.8.9.

The eight occasion is, when sometimes the Lord will haue vs tempted, only for the triall of our faith, and the grace which hee hath giuen vnto vs.

8. Triall of Faith.

Lastly, the ninth occasion is, a *relapse into some grosse sinne* after calling, which is scourged with hideous temptations, through a secret depth of Iustice in God, who therby can shew how fearefull a thing it is so to offend.

9. Relapse into some grosse sin.

CHAP. X.

How the godly may comfort themselves in their temptations.

THe consolations against temptations follow.

A Christian, that feeles himselfe assaulted by the diuell, may raise vp in his thoughts diuerse con-

Hee may
comfort
himselfe
from the
considera-
tion,
1. Of the
common
condition of
the godly.

contemplations, able to succour him in his distresses: as

First, if he consider that this is the case of all the godly, to be tempted: It is no new thing which hath befallen him. Thus *Paul* comforts the *Corinthians*, *No temptation hath befallen you, but what accompanies the nature of man* 1. Cor. 10. 13. The Apostle *Peter* hartens them to whom he writes, by this argument: *The same afflictions are accomplished upon your brethren that are in the world*, 1. Pet. 5. This also the Apostle to the *Ephesians* affirmes, that those *spirituall wickednesses* are found even in the most heavenly places on earth. Eph. 6. 12. The Apostles themselves were not free from this combat, and therefore *Paul* sayth, *Wewrastle with principalities and powers, &c.*

2. Of the
measure.

Secondly, if hee consider the measure of them: God will not lay any more vpon him, then hee is able to beare, he may seare his owne strength, as *Paul* did, but
God

God will *make his grace sufficient for him*, 1. Cor. 10. 13. 2. Cor. 12. 9. Sathan is limited, he can go no further then his chaine will reach, and for that cause it is, that wee are taught to pray, that God would not *leade vs into temptation*, as acknowledging that God doth dispose and order the measure of this kinde of affliction.

Thirdly, if hee consider the short continuance of his temptations; they may be fierce, but they are not long: *God will shortly tread downe Sathan vnder our feet*, Rom. 16. 20. We shall *suffer but a while*. 1. Pet. 5. 9, 10.

Fourthly, if he seriously meditate of diuerse things in Christ his Saujour: as,

First, his *example*. It should be lesse grieuous to be tempted, because Christ himselfe *was tempted in all things, as he is, sinne onely excepted*, Heb. 4. 15.

Secondly, Christ hath atchieued an admirable victorie over these

3. Of the short continuance.

4. Of diuerse things in Christ: as

1. His example

2. His victory over the diuell.

these principalities and powers, and hath triumphed ouer them, and made a shew of them openly, Col. 2. 15.

3.
His sympathie.

Thirdly, there is in Christ a sympathie and fellow-feeling. He is touched with our infirmities, and doth much compassionate our case, Heb. 4. 15.

4.
His intercession.

Fourthly, he hath made intercession, and *prayed for vs, that our faith might not faile.* For that which he assured to *Peter*, he performeth also for all the elect.

5.
His vertue for healing vs.

Fifthly, Christ is the true brazen Serpent, which is lift vp of God, that when wee feele our selues stung with these fiery serpents, by looking vp to Christ we are sure to be healed, Ioh. 3. 15.

6.
His succour.

Lastly, we are sure to be helped and succoured by Christ in the combat: *He was tempted himselfe, that he might succour them that are tempted,* Heb. 2. 18.

5.
Of the issue out of temptation.

Fifthly, if he consider the issue that God will giue: *He will giue issue*

issue out of temptation, 1 Cor. 10.
13. Hee will tread downe Sathan,
Rom. 16.20. Hee wil stablish vs, af-
ter we haue suffered a while, 1 Pet.
5.9, 10 If we resist the Diuell, hee
shall flie from vs, Iam. 4.7, 8. If he
leade vs into temptation, he will
deliuer vs from euill, Matth. 6.13.
The Lord will breake the head of
the great Lewiathan, the crooked
Serpent, the Dragon of the sea, Esa.
27.1.

6. If he consider the effects
of temptation; it is the schoole of
Christ, to traine vs vp in spirituall
souldiery; they cannot hurt vs,
they make vs more humble,
2 Cor. 12.8, 9. They are for our
triall, 1 Pet. 1.7. Sathan doth but
winnow vs, we lose nothing but
our chaffe, Luk. 21.31.

Ob. But it seemes, temptati-
ons are a grieuous euill, because
we are taught to pray against
them in a speciall manner in the
Lords prayer, which shewes that
my estate is miserable, in that I
am

6.
Of the
effects.

Ob.

How we
may pray
against
temptations.

am led into temptation.

Ans. It is true, that we must pray against temptations, and that it is a iudgement; but yet no other, then sicknesse, pouerty, or the like : and therefore we are not to pray against them simply, but with submission to Gods will; onely wee must pray absolutely to bee deliuered from the euill of temptation, which latter words do restraine or correct the former.

Quest. But when I am tempted, how may I know that I am not ouercome of the temptation?

How we may
know that
we are not
ouercome of
temptations.

Ans. Obserue thine owne heart in the entertainment of those vile iniectiōs. If thou abhorre them as soon as they come in, and giue no manner of consent vnto them, thou art free. For Christ himselfe was tempted by euill cogitations cast into his mind : (for the Apostle saith) *he was tempted in like manner as wee are*

Note.

are, and yet he was not guiltie of the euill of the temptation. It is true, that for the most part wee are infected in some degree or other by it: but yet it is not impossible for man to be free from the euill of temptation, as that example shewes.

But secondly, thou mayest know whether thou bee ouercome or no, by two signes. For first, if thou feele the temptation to bee an affliction to thee, and account it *an euill day*, and art burthened vnder it, as if it were a very *buffeting* of thy bodie, thou art yet safe: the diuell hath no victorie, thou art not led captiue, all this while *Paul* was worse feared then hurt, 2 Cor. 12. 7, 8, 9. Secondly, all the while thou resistest by prayer, and wrestlest with it, and keepest thy spirituall weapons in thy hands, thou art the conqueror; for thou art assured of God, *If thou resist, the diuell will flie from thee* in due time.

Two signes.

time. Thou art neuer overcome, till the temptation please thee, & thou resoluest to make no resistance spiritually, I am. 4. 8.

Quest. But what if I be overcome? am I not in a desperate condition, if the temptation haue preuailed ouer me?

Ans. Thy case is mournfull, but not desperate: for *Peter* and *Dauid* were overcome of the temptation; and though it cost them many teares, yet they were recouered. Christ hath made intercession for thee, and will heale thee, if thou make thy recourse vnto him, and penitently pleade for mercie before the Throne of Grace.

CHAP. XI.

Comforts against our daily infirmities.

Hitherto of the consolations
against the temptations of
Sa-

Sathan. There remaine two other distresses of the Spirit; the one arising from the sense of daily infirmities; the other from the feare of falling away, and losing of what we haue.

For the first, there are many wayes by which a Christian may fence his heart against the discouragements that arise from the sense of daily infirmities.

And these promises are of two sorts: for they are either such as giue vs arguments of consolation in themselues, or such as withall remoue the obiections are wont to arise in our hearts vpon some particular consideration of the manner of the infirmities in vs.

By infirmities, I meane defects, ignorance, indisposition, feare, discouragements, forgetfulnesse, omissions, distractions, particular falls through frailtie, some kindes of euill thoughts, dulnesse, vncheerfulnesse, doubts, and

Two sorts of promises.

What is meant by infirmities.

and the euill of our good
workes.

The Arguments of Consolation,
are

The com-
forts raised
from the
considera-
tion,

1.

Of thy age
in Christ.

1. There are differences in the
degrees of the age of Christ in
vs. Some Christians are but
weake, yong ones, lambes, babes,
new formed; and God knowes
it, and lookes for no more from
such, then what agrees to their
age. Hee is a compassionate Fa-
ther, that doth not require the
same power of gifts in a weake
Christian, which he lookes for in
a strong.

2.

Of thy con-
dition now
vnder grace.

2. It should much ease vs to
remember, that we are not vnder
the Law, but vnder Grace, Rom.
6.14. We are deliuered from the
rigor of the Law, God now doth
not expect perfection from vs,
nor accounts vs as transgressors,
because we are imperfect, but
hath receiued vs to the benefit
of the new couenant: in which,
perfection is onely required in
Christ,

Christ, and vprightnesse in vs.

3. We may be very weake in strength and power of gifts, and yet very fruitfull: we may doe much good while we are in the infancie of grace, which the comparifon of the vine (to which the godly are resembled) shewes. The vine is not the strongest of trees, and yet is more fruitfull in pleasing fruite, then many other trees, not of the field onely, but of the garden also. Now the godly are likened to the vine, Esay 27.2. to shew, that all their weaknesse notwithstanding, they may be abundant in pleasing fruite.

4. The goodnesse of Gods nature should much encourage and comfort vs herein: and so if wee consider foure praises in the nature of God.

First, he is *gracious*: he stands not vpon desert, we may *buy* of him *without money*; he can loue vs for his owne sake, though we be able

2.
Of the
fruitfulness
may be in
a weake
Christian.

4. Of the
goodnesse of
Gods nature
for he is

1.
Gracious.

able no way to pleade our owne merits, Esay 55.1, 2, 3.

2.
Mercifull.

Secondly, he is *mercifull*, yea *mercie pleaseth him*; it is no trouble to him to shew mercie, but he delighteth in it, Mica. 7.18.

3.
Slow to anger.

Thirdly, he is *slow to anger*. Infirmities will not prouoke him to wrath; he can delight in vs stil, though we haue many wants and weakneses, Psal. 103.

4.
Ready to forgiue.

Fourthly, hee is readie to forgiue. If by our too much carelesnes and frequencie in offending he be vrged to displeasure, yet he is quickly pacified, a few prayers and teares in the confession of our faults, will turne away all his displeasure, so as he will *remember our iniquities no more*. Psalm 103.

5.
Of the hope
of strength.

5. The Lord will strengthen his owne worke in vs by his Spirit; and though grace bee but in the bud, yet *his blessing shall bee upon our buds*, and he will make vs *grow as the willowes planted by*
the

the water-courses: the hope of increase, should stay vs against the present sense of weaknesse, Esay 44. 3, 34.

6. There are many things comfortable to be thought vpon in Christ.

For first, he makes account to find vs sicke, and sinners, he doth not expect to find vs righteous altogether: *He came not to call the righteous, but sinners to repentance*, Marke 2. 17.

Secondly, we haue such an High Priest, as knowes how to haue compassion vpon those that are out of the way: he is touched with our infirmities, he doth rather pittie vs, then hate vs for our weaknesse, Hebr. 4. 15.

Thirdly, his intercession conuers our infirmities. If any man sinne, we haue an Advocate, such is Iesus Christ, the righteous, who is the propitiation for our sinnes. He takes our order in heauen, that God shall not be turned away from

R

vs,

I should say

Of many things in Christ: as,

1. His opinion of vs.

2. His compassion.

3. His intercession.

vs, he makes daily intercession
for vs.

4. His blood.

Fourthly, his blood will power-
fully cleanse our conscience from
the deadnesse which is in our workes,
Heb. 9. 14.

5. The imputation of his
righteousnes

Fifthly, he is the Lord our right-
eousnesse, and that is his name by
which he will be called, Jeremi.
23. 6. His perfect righteousness
is as truly ours, as if we had per-
formed it our selues: so as al-
though we be most vnperfect in
our selues, yet in Christ God can
find no fault in vs, nor see any
transgression: though our sancti-
fication be spotted, yet our iusti-
fication hath no blemish in it.

The helpe of
the Ministe-
rie.

7. The helpe God hath af-
foorded vs in his Ministers, may
be some ease vnto vs: though for
weaknesse we be but lambes, yet
God hath provided for vs; he
hath given vs shepherds to feede
vs, and given them a charge to
looke to his lambes, as well as
his sheepe. The Church is com-
pared

pared to a nurse with breasts, and
we haue a promise to sucke out
of the breasts of her consolati-
ons, Ier. 3. 4. Esay 56. 11, 12, 13.
John 11. 19.

8. We should especially be
refreshed with the consideration
of diuers particular fauours God
hath assured vs of in his word,

as *First*, that he will not deale
with vs after our sinnes, nor re-
ward vs *after our iniquities*, Psal.

103. *Secondly*, that he will *show vs*,

*as a father spareth his sonne that ser-
ueth him*. No father can shew
compassion like to that which
God will be bound to shew to
his children, Mal. 3. 17.

Thirdly, that the *smoking flame*
shall not be quenched, & the *bruised*
reeds shall not be broken; though
grace were in vs but like the
flame in the weaknes of the candle
when the light is out; yet God
hath taken order that it shall not

Of diuers
particular
fauours God
hath assured
vs of.

be extinguished, Esay 42.3.

Fourthly, that in all times of need we shall haue *accesse vnto the Throne of grace*, and obtaine a supply of all our wants; so as we may go boldly to aske what we need, *in the name of Christ*, and it shall be giuen vs, Hebrewes 4. xvi. and as to 27. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Fifthly, that he will accept of our desires, and our will to do his seruice shall be taken for the deed, so as he will reckon of so much good to be done by vs, as we desired, and endeavored to do: our works are as good as we desired to haue them to be: the preparations of our hearts are reckoned with God as great things, Esay 55. 1. Ierem. 30. 2. 2. Cor. 8. 12.

Note:

Sixthly, that in all his dealing with vs, he will vse vs in all *compassion* with a tender respect of our weakness. Our weeping and supplication shall be accepted before him, and he will comfort

to walke in a straight way, in which
we shall not stumble, Iere. 31. 9. In
all our afflictions he is afflicted. In
lone, in care, in paine, he will re-
deeme vs, and carrie vs as in the
dayes of old, Esay 63. 9. As he hath
borne vs from the wombe, so will he
be the same still unto old age, euen
unto the gray haire. He will carrie
vs in the armes of his compas-
sions. He hath made vs, he will
beare, euen he will carrie, and will
deliuer vs, Esay 46. 3, 4. He will
gather the lambes with his armes,
and carrie them in his bosome, and
gently leade those that are with
young, Esay 40.

Seuenthly, that he will supply
all our necessities out of the riches of
his glorie. Phil. 4. 19.

Eightly, that he will passe by
our meere frailties, and take no
notice of the errors of our liues
that arise from meere infirmities;
there is no God like unto him for
passing by transgressions, Micha. 7.
18.

R 3 Ninthly,

Ninthly, that he will strengthen vs, and make vs grow in the gifts bestowed vpon vs: The Lord will be the hope of his people, and the strength of the children of Israel, Joel 3. 16. He giveth power to the faint, and to them that have no might, he increaseth strength: they that waite vpon the Lord shall renew his strength, Esay 40. 29. 31. He will be as the dew to his people. They shall grow as the Lillie, and cast forth their rootes as Lebanon. Their branches shall spread, and shall be as the Olive tree; and their smell as Lebanon. They shall revine as the corne, and grow as the vine, Hosh. 14. 5, 6, 7.

And to assure all this, God would haue vs to know that he hath married vs into himselfe, and holds himselfe tied in the covenant of marriage with all kindnesse and faithfulnessse, to take the care and charge of vs for euer, Hosh. 2. 19.

9. To conclude the first sort of promises, what knowest thou what God may bring thee vnto, notwithstanding thy weaknesse? He can make thee to multiply as the bud of the field. He can make thee increase and waxe great. He can make thee attaine vnto excellent ornaments, Ezech. 40. 17. Since thou art the branch of his planting, the worke of his hand, he may greatly glorifie himselfe in thee, so as thy little one may be as a thousand, and thy small one as a strong Nation, God can performe it in his due time, Esay 60. 21, 22. Though thou haue but a little strength, God hath set before thee such an open doore, as no man can shut: and God can make thee stand in the loue of the truth, without denying his name when the houre of temptation comes vpon the world, and many of great vnderstanding fall, Reu. 3. 8, 9, 10.

Of what God may bring thee to.

Hitherto of the principall

R 4

con-

consolations in the case of infirmities.

CHAP. XII

Divers objections are answered.

IT followeth that I should answer certaine objections which do usually depresse the hearts of men, and by the trouble of which they neglect the former consolations.

Ob. Some one may say, my infirmities are the more grievous, because I find affliction of spirit ioyned with them. These terrors and passions vpon my heart do dismay me, and make me doubt, those comforts do not belong vnto me.

Sol. God may afflict thy spirit, and yet be well pleased with thee, yea therefore thy case is the more comfortable because thou stealest the weight and burthen

of thy finnes, as the places of
Scripture following, most eu-
dently and comfortably shew:
namely,

Psalm 34. 18. The eyes of the Lord are upon the righteous, and his ears are open unto their cry.

Matth. 11.28, 29. Come unto me, all ye that are wearie and heavy laden, and I will ease you.

Take my yoke on you, and learn
of me, that I may make and lowly in
heart, and you shall find rest unto
your soules.

Jeremie 31. 25. For I have sa-
tiated the wearie soule, and I have
replenished every sorrowfull soule.
And their soule shall be as a water-
red garden, and they shall have no
more sorrow: the latter part of the
12. psalme, see. 101 or 102. and the 103.

- **Esa. 63. 9.** In all their troubles
he was troubled, and the Angel of
his presence saved them. In his love
and in his mercy he redeemed them,
and he bare them and carried them
alway continually. (1 Cor. 13. 4.)

Psalm 34. 21, 22. Blessed be the Lord: for he hath shewed his marvellous kindnesse towards me in a strong Citie.

Though I said in my heart, I am cast out of thy sight; yet thou heardest the voyce of my prayer, when I cried vnto thee.

Psalm 103. 9. He will not alwayes chide, neither keepe his anger for ever.

Ob. But I offend daily.

Sol. That is clearely answered in Gods promise: For he saith, he will multiply pardon; or abundantly pardon; Esay 57. 7.

Ob. But I find I grow worse then I haue bene; my heart is much out of order.

Sol. If there be an heart in thee desirous to returne, there is comfort also against this Edification. The Lord will heale thy backsliding, if thou take vnto thee words to confesse thy falling away. Hosea 14. 3, 4. Behold (saith the Lord) I will bring in health

health and cure, and I will cure
 them, and reueale vnto them the a-
 bundance of peace and truth; Ier.
 33.6. There is healing in the wings
 of the Sonne of righteousness; and
 ye shall go forth and grow up as the
 Calues of the stall, Malach. 4. 1.

Ob. But I am extremely bur-
 thened with my ignorance, this
 is a continuall grievance vnto
 me. He. 10. vnto you shall be said

Sol. There are many comforts
 against ignorance.

1. It is a special promise of
 God in the new Covenant, that
 he will write his lawes in thy heart;
 and bee will make thee to know the
 Lord: thou maist goe boldly to
 the Throne of Grace, to beg fur-
 ther illumination of the Spirit of
 God. This is one of the gifts God
 cannot deny.

2. God hath promised to
 leade thee by a way which thou hast
 not knowne: He will proserue thee
 by his knowledge, though thou
 bee vnacquainted with the way
 thy

2. Constru-
 ctions about
 ignorance in
 the godly.

thy selfe. He that led his people From Babel to Sion, when they scarce knew a foote of that long way, will leade thee in the streight way from earth to heauen, if thou seeke a way of God as they did, Esay 42.16.

3. We haue such an *High Priest*, as knowes how to haue compassion on the ignorant. He that required that property of the High Priest in the Law, will much more expresse it himselfe, Hebr. 5. 1,3.

4. This must be thy glory, and the crowne of reioycing, that though thou be ignorant of many things, yet thou knowest God, and Christ crucified, and this is eternall life, John 17.3.

5. The Ministers of the Gospell are ours, and therefore if we attend vpon the Word, and continue in it, we shall know the truth: their instructions shall be daily distilled into thy heart like drops of daime, 1. Cor. 3.22,23.

6. The

6. The anointing thou hast received, shall teach thee all needfull things, and leade thee into all truth, I. Ioh. 2. 27.

7. There is a seed of heavenly doctrine cast into thy heart, which shall ever remaine in thee. It is indelible, it cannot be blotted out, I. Ioh. 4. 9.

8. Lastly, knowledge is the gift of Christ, and as we know that he is come, so we beleene that he will giue vs understanding, that we may know him that is true, and we are in him that is true, even in his Sonne Iesus Christ: this is the true God, and eternall life, I. Iohn 5. 20.

Ob. But we want or haue lost the meanes of knowledge; our teachers are taken from vs.

Sol. It is true; Where wisdom faileth, the people faint, but yet:

1. After God hath giuen you the bread of affliction, and the water of aduersitie, he will restate teachers, and no more restraue instruction,

no fild adf
in fild adf
in fild adf
in fild adf
in fild adf

fruition, Esay 30. 20.

2. Though thou see no way of helpe, yet thou knowest not how God can provide: *He can open Rivers on the tops of mountaines*, and he maketh the wilderness a standing poole, when his people thirst and cry vnto him, Esay 41. 17, 18.

3. If ordinarie meanes faile and be denied, God will then supply of his Spirit, and make that meanes which is left, to suffice for thy preservation and building up, Philip. 1. 9.

Now that there may be the more abundant support vnto our hearts in this case of infirmities, I will open two places of Scripture that do meete with the most obiections of our hearts.

The first is, Exodus 34. 6, 7. where the Lord proclaimeth the goodnesse of his nature, that all men may take notice of it, and give him the praise of his rich grasse. Where he so describeth the

The full explication of the words in Exod. 34. 6, 7.

the Lord, that in his titles he giueth an answer to many objections.

1. If thou say, thy infirmities may alienate the Lord from thee:

He answers, that he is *Iehonah*, alwaies the same, vncchangeable. He will not alter his loue towards thee, but loue thee to the end: and for the more assurance, he repeated that title twice, because he knowes, we most doubt of that, and haue most neede to be succoured with that argument, as the foundation of all our comfort.

2. If thou say, thou hast strong inclination to sinne, or strange temptations, or great impediments, or many aduersaries and discouragements.

He answers, that he is *God*, or strong; to signifie that nothing shall hinder the worke of his grace towards thee, but he will keepe thee by his power; and make

make his grace sufficient for thee.

3. If thou say, he is of pure eyes, and cannot but discern thy faults, and sinne is sin in the sight of God.

He answers, that he is *mercifull*.

4. If thou say thou deseruest no such mercie.

He answers, that he is *gracious*, and doth not stand vpon desert. He will shew mercy, not because thou art good, but because he is good.

5. If thou say, the daily repeating and renewing of thy sinnes may prouoke him, though he be mercifull and gracious.

He answers, that he is *long-suffering*.

6. If thou say, thou hast many defects and wants to be supplied,

He answers, that he is *full of goodness*.

7. If thou say, thou art ashamed

med of thy ignorance, which is more then can be conceiued.

He answers, that he is *abundant in truth* to supply thy defects and to performe his promise, though thou haue but a little faith.

8. If thou say, thou doest beleeue that God is all this vnto some men; and that *Abraham* and *Dauid*, and others that were in great fauour with God, haue found all this: but for thy selfe, thou art so vile a creature, and so meane a person, as it is not for thee to expect such great things of God.

He answers, that he *keepest mercie for thousands*. He hath not spent all vpon *Dauid*, or the Patriarks, or Prophets, or Apostles, or Martyrs, or Ministers; but he hath an Ocean of goodnesse still to be shewed, without respect of persons, to all that come vnto him for mercie.

9. If thou yet say, thou art guiltie

guiltie of diuers sorts of finnes, and that it is not one offence onely, but many that lie vpon thee, and some of them such as thou darest not name, they are so vile.

He answers, that *he forgives iniquitie, transgression, and sinne*, that is, all sorts of finnes, of nature, of weaknes, or of presumption.

10. If any other should say, this is a doctrine of libertie, and may embolden men to sinne:

He answers to that, he will by no meanes cleare the wicked, those are fauours onely he will declare to the penitent, that are wearie of their finnes, and would faine offend no more.

11. The second place is, Ezek. 36. 25. and 7. where many objections are evidently answered, the consolations being fitted of purpose, so as euery word almost preuents some doubt might arise in mens minds: as

The full explication of the words in Ezek. 36. 25 &c.

1. *Ob.* I am exceeding lothsome, and a creature extremely filthy in respect of my finnes.

Sol. I will powre cleane water upon you; that is, I will wash your soules in the fountaine of my grace, and both forgiue you, and sanctifie you.

2. *Ob.* Oh it cannot be that any meanes should do me good, I am so totally defiled.

Sol. Ye shall be cleane: it is easie for God to cleanse vs, it is our owne vnbeleefe hinders vs: God hath promised our cleansing.

3. *Ob.* O but my sins are great and grosse finnes, I haue offended more grieuouly then other men.

Sol. From your Idols and from your filthinesse will I cleanse you; though thy finnes were as great as idoletrie in the first Table; or whoredome in the second, yet God can forgiue and sanctifie thee.

4. *Ob.* But my nature is so bad,
that

that if I were forgiven, I should offend againe.

Sol. A new heart will I giue thee; where God forgives our sinnes, he giues vs another disposition, and changeth our natures, verse 2. 6.

5. *Ob.* O, but I am so ignorant, I cannot but offend.

Sol. A new spirit will I put within you; he will giue vs vnderstanding and wisdom.

6. *Ob.* But I am so dull and hard-hearted, that I am not sensible of my owne distresse or wants, and cannot be affected with the excellency of the goodness or promises of God.

Sol. I will take away the stonie heart out of your bodie; God will cure vs of hardness of heart.

7. *Ob.* But if my heart were softened, and that I had some feeling, it would grow hard and senselesse againe.

Sol. I will giue you an heart of flesh.

8. *Ob.*

8. *Ob.* O, but if all this were done for me, yet I know not how to order my selfe, and what to do to go on in a religious course of life.

Sol. I will put my Spirit within you, verse 27.

9. *Ob.* If the Lord do giue me his Spirit, yet I feare I shall not be ruled by it, but offend and grieue the Spirit of God, through ignorance and want of strength.

Sol. I will cause you to keepe my statutes, and ye shall keepe my iudgements, and do them: The Lord will worke out workes for vs, and teach vs to obey, and giue vs power to do what he commandeth.

10. *Ob.* I finde a maruellous vnfitnesse in the very things of my outward estate.

Sol. Ye shall dwell in the land; the Lord will bleſſe vs in outward things, as well as in spiritual.

11. *Ob.*

11. Ob. But when I come to use the creatures, me thinks I see such vnworthinesse in my selfe, that I am almost afraid to meddle with them.

Sol. I gaue the land to your fathers: you hold these outward blessings, not by your deserts, but by my gift; and my gifts are ancient, I bestowed these things on your fathers.

12. Ob. It may be so; our fathers were in couenāt with God, and more eminent men, and more worthy then we.

Sol. Ye shall be my people, and I will be your God; Gods couenant of grace is with the fathers and their generations after them; if he haue bene thy fathers God, he will be thy God also, and thou shalt be of his people.

13. Ob. O, but I find such daily sins, and I am polluted in euery thing I do, I am many wayes vncleane.

Sol. I will also saue you from

your

your uncleannesse: God will multiply pardon, he will forgie vs, and comfort vs against our sins after calling.

14. *Ob.* But how shall I beleeue all this? for I feele, God hath plagued vs by famine, scourged vs with great want, which still lies vpon vs,

Sol. I will call for the corne, and increase it, and lay no more famine vpon you, and I will multiply the fruite of the tree, and the increase of the field, &c.

15. *Ob.* But is there no condition on our part?

Sol. Yes, for all this shall be done vnto you, when you remember your owne euill wayes, and your doings that were not good, and shall to the your selves for your iniquities, and for your abominations. These comforts belong to vs, when we are thoroughly displeased with our selves for our faults. And besides, for all this, must the Lord be sought vnto; we shall obtaine all,

or any of these, but we must aske first, verse 31. 37.

CHAP. XIII.

*Shewing how a godly man may
comfort himselfe against
the feare of falling
away.*

Hitherto of the comforts against our daily infirmities. The consolations against the feare of our falling away follow.

We may three wayes comfort our selves against this feare, namely, If we consider God, or Christ, or our selves.

I. In God there are two things of excellent obseruation, both of them exprest in the Scriptures. The first is, that he hath undertaken to preserve vs from falling away. The second shewes vs distinctly, how he will per-

performe this.

For the first, that God will keepe vs from falling away, we haue foure things to assure vs.

First, *the promises of God directly to that end*: for hee assures vs, that *his Elect shall enioy the worke of their hands, and shall not labour in vaine*, Esay 65. 22. 23. *The smoking weeke shall not be quenched, nor the bruised reed broken*, Esa 42. *Not one of them shall be lacking in the whole flocke*, Ierem. 23. 4. *God will build them, and not plucke them downe, he will plant them, and not pull them up*, Ierem. 24. 6. *Hee will confirme vs, in and to the end, that we may be blamelesse in the day of our Lord Iesus Christ: for God is faithfull, who hath called vs to the fellowship of his Sonne Iesus Christ our Lord.*

Secondly, *the Decree of God, concerning which the Apostle saith, That the foundation of God remaineth sure: he knoweth who are his.* Though Hymeneus and Phi-
S letus

Foure things
may assure vs
that God
will keepe
vs from fal-
ling away.
1. His promi-
ses.

1 Cor. 1. 8. 9.

2. His de-
cree.

let us fall away, yet none that call vpon the name of the Lord, and depart from iniquitie, can euer be lost, 2. Tim. 2. 19.

3. Three attributes in God, viz.

His faithfulness.

His power.

Thirdly, the attributes of God: and so there be three things in God may wonderfully settle vs against this feare. The one is, *his faithfulness*. The other is *his power*. The third is *his immutable loue*: All three are laid to pawne for the performance of this preservation, & so pleaded in Scripture. For his faithfulness, the Apostle thence concludes, that the godly shall be confirmed to the end, as was alledged before, 1. Cor. 1. 8, 9. and so he reasoneth writing to the Thessalonians: *The Lord is faithfull, who shall stablish you, and keepe you from euill*, 2. Thess. 3. 3. And of the power of God these places speake, *Wee are kept by the power of God to salvation*, 1. Pet. 1. 5. *I know* (saith Paul) *whom I haue beleened, and I am perswaded that he is able to keep* that

that which I haue committed to him against that day, 2 Tim. 1. 12. Now vnto him that is able to keepe you from falling (saith Iude) and to preserve you faultlesse before the presence of his glory, with exceeding ioy: to the onely wise God our Saviour, be glory, and maiesty, dominion and power, now and euer, Iude 24. and for the loue of God, that it is vnchangeable, there is apparent prooffe. Whom he loueth, he loueth to the end. Ioh. 13. 1. so as we may be confident in this, that he which hath begun a good worke in vs, will performe it till the day of Christ, Philp. 1. 6.

His loue.

Fourthly, we haue the scale of God for it, and he hath giuen vs earnest, that we shall certainly enioy the inheritance purchased for vs. And thus euery one that beleeueth, is sealed by the holy Spirit of promise, which is our earnest, Ephes. 1. 14, 15. and therefore wee shall bee established, 1 Cor. 1. 22.

4. His scale.

Now for the second ; If any aske how God will do this ?

I answer, that the Scripture shewes how this will be performed thus : For

What God
will do to
keepe vs
from falling
away.

1. *God will not cast off his people, he will neuer forsake his inheritance, Psal. 94. 14. 1 Sam. 12. 22. For the Lord loneth iudgement, and forsaketh not the Saints, and therefore they are preserved for euer, Psal. 37. 28.*

2. *God will put his feare into their hearts, that they shall not depart from him: For this is his Couenant with his people, that hee will not turne away from them, to do them good, and he will put his feare into them, that they shall not depart from him, Ier. 32. 40. 41.*

3 *To make all the surer, hee will put his Spirit into them, which shall leade them into all truth, and cause them to keepe his statutes, and to doe them, Ioh. 14. Ezech. 36.*

4. *He will vphold them, and order their wayes, and keepe their*

their feet, that they fall not. The steps of a good man are ordered by the Lord, and hee delighteth in his way: Though he fall, he shall not utterly be cast downe: for the Lord upholdeth him with his hand Psal. 37. 23, 24. He holdeth our soule in life, and suffereth not our feet to bee mo- ued, Psal. 66. 9. He will keepe the feet of his Saints, 1 Sam. 2. 9. Lastly, God will worke their workes for them, and continually assist them with his pre- sence, and blessings, Esay 26. E- zech. 36. Phil. 2. 13. And thus the comforts that we may gather from God.

Now secondly, in Christ there are three things may minister much establisment in our hearts against this feare.

1. His intercession: hee hath specially prayed for vs, that God would keepe vs from euill, Ioh. 17. and therefore is able to saue vs to the uttermost, because he euer lieth to make intercessio for vs, Heb. 2. 25

Three things in Christ may comfort vs.

1. His inter-
cession.

2. His office
herein.

2. The consideration of his office herein. It is his worke to be *Omega* as well as *Alpha*, to be the *finis* of our faith, as well as the *author* of it: He is the end as well as the *beginning*, Reue. 21. 6. Heb. 12. 2.

3. His power.

3. The power of Christ. *None can take vs out of his hand*, Ioh. 10. and as was said before, *he is able to saue vs to the uttermost*, Hebr. 7. 25.

Thus of the consideration of Christ also.

3. Things in
our selues
may com-
fort vs.

Now thirdly, in our selues we may looke vpon three things, as we are in the estate of grace.

For first, we are borne againe to a *lively hope of an immortal inheritance reserved for vs in heauen*: Our new birth intitles vs to heauen, and it is kept for vs, and our hope is lively, 1 Pet. 1. 3.

Secondly, our seed abideth in vs: It cannot be blotted out. *Hee that is borne of God, sinneth not, because his seed remaineth in him*,

1 Iohn

1 Iohn 3. 9.

Thirdly, *eternall life* is begun in vs, Ioh. 17. 3. Now if it be life eternall, how can it end? How can we fall away from it? Natural life may end, but Spirituall life can neuer end.

CHAP. XIII.

Promises that concerne Prayer.

Hitherto of Promises that concerne affliction. And in as much as my purpose was but to fence the godly man (settled in his iustification) against the grieuances which might befall him in respect of afflictions, during the time of his pilgrimage here, I shall end with the discourse of those promises: sauing that I will giue a taste of the last sort of promises, *viz.* such as are encouragements to holy graces or duties.

I will not instance in the promises made to the loue of God, to meeknesse, to such as seeke God, to the loue of the word, & the like: but onely I will open the promises made to the prayers of the godly, and the rather, because Christians are most troubled about their prayers.

These promises referred to three heads.

The promises that concerne prayer, may be referred to three heads; For either they are such as assure vs that God will heare the prayers of his seruants, or they shew vs, what in prayer he will heare: or else they describe the wonderfull goodnesse of God in the manner how hee will heare. For the first, that the Lord will certainly heare prayer, these places of Scripture do most comfortably assure vs.

Esay 58.9. Then shalt thou call, and the Lord shall answer: thou shalt crie, and he shall say, Here I am.

Matth. 21, 22. And whatsoever ye shall ask in prayer, if ye beleue,

ye

ye shall receiue it.

Iohn 14. 13. And whatsoeuer ye aske in my name, that wil I doe, that the Father may be glorified in the Sonne.

I Iohn 3. 14, 15. And this is the assurance that wee haue of him, that if we aske any thing according to his will, he heareth vs.

And if we know that he heareth vs, whatsoeuer we aske, wee know that we haue the Petitions that wee haue desired of him.

Iob 22. 27. Thou shalt make thy prayer vnto him, and he shall heare thee, and thou shalt render thy vows.

Iob 33. 26. He shall pray vnto God, and he will bee fauourable vnto him, and he shall see his face with ioy, for he will render vnto man his righteousness.

Psal. 34. 15. 17. The eyes of the Lord are vpon the righteous, and his eares are open vnto their cry.

The righteous erie, and the Lord beareth them, and deliuereth them

out of their troubles.

Pfal. 50. 15. Call upon me in the day of trouble, so will I deliuer thee, and thou shalt glorifie me.

Iohn 15. 16. That whatsoeuer ye shall aske of the Father in my name, he may giue it you.

Iohn 16. 23. And in that day shall ye aske me nothing: Verily, verily I say vnto you, whatsoeuer yee aske the Father in my name, he will giue it you.

For the second, it may much comfort vs, if we consider that God will not onely heare our prayers in generall, but our voice, Psal. 5. 3. Our very desires, Psalm. 10. 17. Our teares Psalm. 39. 12. The very naming of Christ shall not be done without regard, 2 Tim. 2. 19. Our groaning, Psal. 102. 10. When we are destitute of words to expresse our selues, our groaning, our teares, yea the very desires of our hearts is an effectuall prayer to God. He doth not looke what wee

we do say, but what wee would say. If wee come like little children, and but name our Fathers name, and cry, making moane, it shall be heard.

3. But in the third point appears the wonder of his compassion : For

1. God will heare without *despising their prayer*, Psalme 102. 17.

2. Hee will *not reprove* them, nor hit them in the teeth with what is past, or their present frailties, Iam. 1. 5.

3. He will *prepare their hearts* too: he will as it were helpe them to draw their petitions, Psal. 10. 17.

4. He takes *delight in hearing* their prayers, Prou. 15. 8.

5. Hee *lookes from beauen* of purpose to heare their groanes, Psal. 102. 19. 20. *His eares are open*, there is not the least impediment in his hearing, Psal. 34. 15. It is his very nature to be a God
that

that heareth prayers: It is not contrary to his disposition, Psal. 65. 1

6. He thinkes thoughts of peace, to giue an end, and expectation, Ierem. 29. 11, 12, 13.

7. He will be *plenteous in mercie*, to them that call vpon him, Psal. 85. 5. Iam. 1. 5. He giueth liberally.

8. He will *answer them*, and sometimes shew them *wondrous things, which they know not*, Ierem. 33. 3.

9. Hee will refresh them also with much ioy and comfort of heart: *He will be* many times, *as the dew vnto their hearts*, Iob. 33. 26.

10. It is a singular compassion that he will heare euery one that comes with petitions to him, he will except no man: all shall be heard *whofoener asketh* shal haue, Mat. 7. 7 Luk. 11. 10.

11. It is yet more compassion, that God will heare them in all they aske, *whatsoener they desire* of

of him in the name of Christ: They may haue what they will, Mark.11.24.Ioh.15.7.

12. *The spirit shall helpe their infirmities, when they know not what to pray for as they ought,* Ro. 8.26.

13. God will crowne the prayers of his seruants with this honour, that they shall be the signes both of their sanctification, and of their saluation, Ioh.9.31. Ro. 10.13. If God heare their prayers, he will receiue them vp to glory.

14. Lastly, the Lord shewes a wonderfull compassion in the very time of hearing prayer: he will heare *in the morning*, Psal.5.3. In the very season, *the due time*, when we are in trouble: yea so, as he will in our affliction in a speciall manner let vs know, that he is our God, and that hee will deliuer vs, Zach.13.9. Psal. 51,15. and 91.15. *He is ready to be found*, Psal.47.1. *Daniels pray-*
ers

ers were heard from the very first day he made them, Daniel 10. 12 yea God will heare vs *while wee speake vnto him, and answer vs before we can expresse* our selues vnto him many times, Esa. 65. 24. Yea the Lord heareth the prayers of his people, euen when they thinke they are cast out of his sight, Psal.

31, 32.

FINIS.

THE
RULES OF
A HOLY LIFE.

OR,

A Treatise containing the
holy order of our liues pre-
scribed in the Scripture,
concerning our carriage,

Towards God,

Towards men,

Towards our selues.

With generall Rules of Prepa-
ration, that concerne either the
*helpes or the manner of a
holy conuersation.*

By N. BIFIELD, late Preacher of
Gods word at Isleworth in Middlesex.

PSAL. 50. vii.

To him that ordereth his conuersation aright, will
I shew the saluation of God.

L O N D O N,

Printed by RICHARD BADGER,
and GEORGE MILLER, for
R. Rounthwaite. 1 6 2 5.

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TO THE NOBLE
AND RELIGIOVS LADIE,
the Ladie *Marie Vere,*
increase of ioy and peace
in beleeuing.

MADAM,

IT was most
truly said by
the Apostle of
the Gentiles :
Godlinesse is
great gaine; importing there-
by that if a man would bee
incited to the care to get any
thing, for the profite might
come thereby, it should bee
godlinesse. No skil in the
world being comparable to
that skill of being able to
leade a godly life, for the sure,
and

and speedie, and matchlesse
gaine it wil bring vnto a man.
For, (besides that it onely
hath the promise of a better
life) godlinesse were to be de-
sired, and with all possible di-
ligence to be sought after, for
the very gain of it in this life.
For (to omit the considera-
tion of the fauour it breeds
with God, and the vnspeaka-
ble treasures of the grace of
Christ, which alwaies goe
with it) it were to be desired
for the immediate effects it
workes vpon men in it selfe.
For if men loue themselues,
what should they desire more
then that which tends to
make themselues perfect ?
What should it aduantage a
man to haue all things good
about him, if himselfe be ill
and vile? If men, that were
onely

onely guided by the light of nature, could (some of them) see clearly, that nothing was so good for a man, as to live well (when yet they knew no other living well, then what was prescribed in their naked and naturall Ethickes,) then how much more happy must it bee for a man to live a *religious life*, by which hee is brought more neare to God himselfe, and farre above the conditiō of any natural man? Yea, if there were no more to bee had by it, but the peace and rest it brings vnto a mans heart, it were aboue all outward things to bee desired. For no man walks safely, that walkes not religiously; nor can any actions of men produce any sound tranquillitie and rest of heart, but such actions

actions as are prescribed by true Religion. What shall I say? If for none of these, yet for it selfe were a godly life to bee had in singular request. For if men, with much expence of outward things, seek but the skill of diuers naturall and artificiall knowledges, and thinke it worth their cost but to be able to attaine these Skils? how much more ought man to bee at the paines, yea and cost too (if it were required) to get this admirable *skill to liue a religious life*? This most gainfull subiect is intreated of in this litle Volume. I may truly say, that almost euerie sentence in this litle Treatise, leades vs to much and rich treasure, if the promises belonging to each dutie were annexed thereunto:

to: and therefore no Christian that loues his owne soule, should thinke much of the paines of learning or practising these Rules.

I shall not need to exhort your Ladiship to the heartie care of those things you haue been taught of God (long since) to profit, and haue learned Iesus Christ, as the truth is in him: your sincere profession and practise hath manie witnesses; and since you beleued the Gospell of saluation, and were sealed by the Spirit of promise, you haue a Witnesse within your selfe, which will not faile in life or death to pleade your abundant consolation. When I intreate of pietie, brightnesse, mercie and temperance, I intreate of things
you

you haue aboue many profited in.

I haue presumed to dedicate these Directions to your Ladiship, and not without reason : you haue heard the preaching of them with speciall attention, and haue been a principal perswader to haue them published for the common good, Being many ways bound to acknowledge your Ladiship amongst my best hearers and friends, I cannot but beseech your Ladiship to accept of this small testimonie of my vnfained obseruance of your many prayes in the Gospell, and as a pledge of my thankfulness for all your workes of loue to me and mine, To whom I praye
The God of Glory, and Father of our Lord Iesus Christ,
make

make you abound yet more
and more in all the riches of
his grace in this life, and fill
you with the comforts of the
blessed hope of the appearing
of Iesus Christ.

*Your Ladships in the ser-
vice of Iesus Christ, to
be ever commanded,*

N. BIFIELD.

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The Contents of the whole Booke.

Chapter 1. page 441. to
the 448.

THe Scope of the whole Booke.
is, to shew briefly the choyssest
Rules of life of all sorts.

Some objections against this course
answered, and the warrant and pro-
fit of it shewed.

The easinesse of the course, with
some generall Direction.

Chap. 2. p. 448. to 470.

THe Rules are either generall
or particular.

T

The

The generall Rules concerne either the helpes to an holy life, or the manner of wel-doing.

He that would prepare himselfe to an holy course of life, must do diuerse things, and anoyde diuerse things.

The things he must do are these:

1. He must be sure he hath repented, and doth beleene.

2. He must get knowledge how to do well: and that he may attaine knowledge:

1. He must esteeme it.

2. He must not consult with flesh and bloud.

3. He must redeeme the time.

4. He must be wise for himselfe.

5. He must be swift to heare.

6. He must studie onely profitable things.

7. He must strue to increase in knowledge.

8. Hee must propound his doubts.

9. He must be rightly ordered towards

towards his Pastor, to pray for him, and obey him, and not discourage him.

3. He must auoyde ill companie.

4. He must resolue to practise these rules.

5. He must order his outward calling so, as he be freed from all needlesse incombrances.

6. He must keepe company with such as do liue well.

7. He must not be a seruant of man.

8. He must accustome himselfe to the thoughts of the comming of Christ.

9. He must not regard what the multitude doth.

10. He must carefully remember to be in all things thankefull to God.

11. He must study to be quiet.

12. He must be carefull to go on in a direct course.

13. He must reade the Scriptures daily.

T 2

14. He

14. He must be carefull to preserve his first loue.

15. He must especially strine for such good things as would make him most excellent in his place and calling.

16. He must be often in the duties of mortification.

17. He must obserue the opportunities of well doing.

18. He must be carefull of keeping the Sabbath.

19. He must often meditate of the examples of the godly that excell in holinesse.

20. He must daily pray God to direct him.

Chap. 3. p. 470. to 475.

THus of what he must do: what he must auoyde followe; and so he must take heed,

1. Of carelesnesse.

2. Of rashnesse.

3. Of carnall confidence.

4. Of hasting to be rich.

5. Of

5. Of distrustfull feares.
6. Of adding to, or taking from the word of God.
7. Of contempt of reproofe.
8. Of beholding of vanitie.
9. Of the beginnings of sinne.

Chap. 4. p. 475. to 491.

Nine things to be ever in our minds, that in generall concerne the manner of well-doing: for in all good workes we must shew:

1—1. Zeale.

2—2. Sinceritie, which bath in it:

Truth,

Respect to all Gods commandments,

A right end,

Obedience without obiecting,

Obedience in all companies.

3. Constancie, when wee do good.

Without wearinesse.

Without discouragement.

T 3

Without

Without resistance.

Without wavering.

Without declining.

4. *Feare.*

5. *Simplicitie; which is,*

*To rest vpon the word for the
forme of holinesse and happi-
nesse.*

To be harmelesse.

To be simple concerning euill.

To loue goodnesse for it selfe.

To be meeke and lowly minded.

*So to feare God, as not to enuie
the wicked.*

6. *Circumspection, which hath
in it,*

*A respect of lesser commande-
ments,*

*Abstaining from appearance of
euill,*

*Observation of the circumstances
of things,*

Unrebukeablenesse,

*Avoiding euill when good might
come of it.*

7. *Growth, which hath in
it,*

Abounding

Abounding in goodnesse.

Finishing of holinesse.

Progressse.

8. *Moderation, to be neither iust nor wicked ouermuch, which is expounded at large.*

Chap. 5. p.491. to 499.

THus of the generall Rule; the particular rules concerne either God, or other men, or our selues.

Our whole dutie to God concerne either his loue, or his seruice.

The loue of God must be considered, either in the foundation of it, or in the exercise of it.

The foundation of the loue of God, is the knowledge of God.

The Rules about the knowledge of God, concerne either the right conceiuing of his Nature, or our acquaintance with God.

That we may conceine aright of the Nature of God:

T 4

I. We

1. *Wee must cast out all likenesses.*

2. *We must strine to conceive of him according to his speciall praises in his word.*

3. *We must bring with vs the faith of the Trinitie.*

4. *We may helpe our selues by thinking of the Godhead in the humane Nature of Christ.*

5. *We must get cure for Atheistick thoughts.*

That we may be acquainted with God,

1. *Wee must prepare our hearts.*

2. *Wee must beg acquaintance by prayer, praying with all our hearts, and early, and constantly.*

3. *Wee must giue our selues to God.*

Chap.6. p.499.to 515.

THus of the foundation of the love of God: the Rules that con-

concerne the exercise of our loue to God, either shew vs how to manifest our loue to God; or how to preserue it.

We manifest our loue to God,

1. By auouching him to be our God.

2. By prouiding him a place to dwell with vs.

3. By louing Iesus Christ.

4. By walking with him, which hath fine things in it.

5. By honouring God: and we honour him,

By seeking his kingdome first.

By open profession of his Truth.

By grieuing for his dishonour.

By directing all our actions to his glorie.

By suffering for his sake.

By honouring such as feare him.

By hating his enemies.

By speaking of his truth with all reuerence.

By free-will offerings.

By praying him: where di-

verse Rules.

6. By trusting in him: and this trust in God we shew:

By relying upon his mercie for our salvation.

By committing all our workes to his blessing.

By beleeuing what he saith.

By staying upon him in all distresses, praying to him, and casting our care upon him, and relying upon his helpe,

Without leaning to our owne understanding:

Without murmuring,

Without feare,

Without care,

Without vsing ill meanes.

7. By obeying him.

In the manner also of our manifesting our loue to God, we must do it,

1. With feruencie.

2. With feare: and our feare of God we shew,

By awfull thoughts of God.

By departing from euill.

By

By all reuerence of mind.
 By not fearing men.
 By remembring his presence.
 By trembling at his iudgements.
 By humilitie in the vse of his
 Ordinances.
 By the reuerend vse of his very
 Titles.

Chap. 7. p. 515. to 522.

THus of the manifestation of
 our loue to God: for the preser-
 uation of our loue to God.

1. We must separate our selues
 from all others to be his.

2. We must beware that we for-
 get not God.

3. We must edifie our selues in
 our holy faith.

4. We must pray in the holy
 Ghost.

5. We must waite for the coming
 of Christ.

6. We must seeke his speciall pre-
 sence in his Ordinances.

7. We must preserve the Truth
 he

he hath deliuered to vs.

8. Wee must studie his pray-
ses.

9. We must studie to reioyce in
God, which containes in it 4. things:
where eight rules to obtaine this
ioying in God.

Chap. 8. p. 522. to 525.

THus of our loue to God: his
seruice followes, and the rules
about the seruice of God, concerne
either the parts of his seruice, or the
time of it.

The rules that concerne the parts
of Gods worship, are either generall
to all parts, or speciall.

Nine things to be remembred in
all parts of Gods worship:

1. Preparation.
2. Godly feare.
3. Penitencie.
4. Griefe that others serue not
God.
5. That all be done in the name
of Christ.

6. Prece-

6. Precedencie before other businesses.

7. That we serue him with all our hearts.

8. Desire to please him.

9. Detestation of what might draw vs from his service.

Chap.9 p.525.to 531.

THe speciall Rules concerne either his publicke service or the particular parts of his service: Vnto the publicke service,

All must come,

With speciall reuerence,

And zeale: and this zeale to be shewed sixe wayes.

And with our consent.

With speciall gladnesse before God,

And trusting in his mercie,

And thankesfulnesse for all successes.

Chap.

Chap. 10. p. 531. to 536.

THe speciall parts of Gods wor-
ship, are,

1. Hearing: where the rules con-
cerne vs.

1. Before hearing.

A resolution to denie our owne
witz and affections.

A meeke and humble spirit.

2. In the time of hearing;

Speciall attention.

Prouing of the doctrine.

3. After hearing;

1. Meditation.

2. Practise.

Chap. 11. p. 536. to 543.

2. **T**He Sacraments, which are,
either Baptisme or the
Lords Supper.

Concerning Baptisme we haue di-
uerse things to do:

1. About our children to present
them to Baptisme,

In due time.

In

In faith.

With thankfulness.

2. *About our selves, to make use of our owne Baptisme,*

In case of doubting,

In the case of temptation to sinne, where our Baptisme serves for use three wayes;

In the case of doubting of our perseverance.

3. *About others, to acknowledge the Baptized.*

Chap. 12. p. 543. to 546.

C *Concerning the Lords Supper, we are charged with,*

1. *Examination.*

2. *The discerning of the Lords Bodie.*

3. *The shewing forth of the death of Christ.*

4. *The vowes of loving the godly.*

5. *Reconciliation.*

6. *Vowes of holy life.*

Chap.

Chap. 13. p. 547. to 550.

3. **P** *Prayer: about which the Rules are,*

1. *Thy words must be few.*
2. *Thy heart must be lifted up: which hath three things in it; understanding, freedom from distractions, and fervencie.*
3. *Thou must use all manner of prayer.*
4. *Thou must perseuer in prayer.*
5. *Thou must be instant, without fainting or discouragement.*
6. *With supplications for all sorts.*
7. *In all things thou must giue thanks.*

Chap. 14. p. 550. to 554.

4. **R** *Reading the Scriptures: the Rules are:*

1. *Reade daily.*
2. *Meditate of what thou readest.*
3. *Conferre upon it.*
4. *Resolve to obey.*

Chap. 1

Chap. 15. p. 554. 555.

5. **S**inging of Psalmes, the rules are,

1. Teach one another by Psalmes.
2. Sing with the heart.
3. Sing with grace.
4. Make melodie to the Lord.

Chap. 16. p. 555. to 558.

6. **V**owes: the rules are,

1. Before thou vow, consider.

2. When thou hast vowed, deferre not to pay.

7. Swearing: the rules are,

1. Swear not by any thing which is not God.

2. Swear in truth.

3. Swear in iudgement.

4. Swear in righteousness.

Chap. 17. p. 558. to 560.

8. **F**asting: the rules concerne,

1. The strictnesse of the abstinence.

2. The

2. *The humbling of the soule.*

Chap. 18. p. 560. to 566.

Hliberto of the parts of Gods
worship. The time followes,
which chiefly is the Sabbath: and
the rules about the Sabbath, con-
cerne,

1. *The preparation to it**End thy worke.**Avoid domesticall unquietnesse.**Cleanse thy selfe.*2. *The celebration of it: where is
prescribed,*1. *Rest from all worke.*2. *Readinesse and delight.*3. *Care and watchfulnesse.*4. *Sinceritie to be shewed.**By doing Gods workes with as
much care as our owne.**By observing the whole day.**By avoiding the lesser violations
of the Sabbath.*5. *Faith, by trusting upon his
blessing.*6. *Discretion.*

Chap.

Chap. 19. p. 566. to 570.

Hitherto of the rules that concerne our carriage towards God. Towards man followes: and so either towards all men, or towards some men.

The rules that order vs in our carriage towards all men, concerne either righteousness or mercie.

The rules that concerne righteousness, either order vs in company, or out of companie.

In companie, we must be ordered, either in respect of Religion, or the sinne of others, or the way how to carrie our selues inoffensively.

For matter of Religion, looke to it,

1. That thou take not vp the name of God in vaine.

2. That thou auoide vaine ianglings, about doubtfull disputations, or curious questions, or vnprofitable reasonings.

3. If thou be asked a reason of thy hope, answer with all reuerence and meeknesse.

4. Let

4. Let thy communication be yea,
yea, and nay, nay.

Chap. 20. p. 570. to 574.

AS for the faults of others,
1. Iustifie not the wicked,
nor condemne the righteous.

2. Conuerse without iudging.

3. Walke not about with tales.

4. Reproue, but hate not.

5. Passe by frailties.

6. Giue soft answers.

Chap. 21. p. 574. to 582.

THat thou mayest conuerse in-
offensiuely, thou must looke to
three things, humilitie, discretion,
and puritie.

Unto the humilitie of thy con-
uersation, belong these rules:

1. Be soft, shew all meeknesse to
all men.

2. Hearken to the words of those
that are wise.

3. Stand not in the place of great
men.

Unto

Unto the discretion of thy con-
uersation, belong these rules.

1. Speake what is acceptable.
2. Auoide those that cause diu-
isions.
3. Make no friendship with the
angrie man.
4. In the euill time be silent.
5. And communicate not thy se-
crets.
6. Withdraw thy foote from thy
neighbours house.
7. Restraine thy passions.
8. Blesse not thy friend with a
loud voice.

Unto the puritie of thy conuer-
sation, belong these rules:

1. Refraine thy tongue from euill.
2. Especially auoide filthy spea-
king foolish talking and iesting.
3. Auoide reuelling and drinking.

Chap. 22. p. 582. to 584.

Of company:

1. Conceiue loue to all men.
2. Pray for all sorts of men.
3. Provide

3. *Provide to live,
Honestly, without scandall.
Inſtly, without deceit.
Peaceably, without ſtrife.*

Chap. 23. p. 584. to 592.

THus of righteouſneſſe. Mercie
followeth: and unto mercie is
requiſite,

1. *Willingneſſe.*
2. *Labour.*
3. *Liberalitie.*
4. *Humilitie to be ſhewed ſine
wayes.*
5. *Faith, in two reſpects.*
6. *Diſcretion, in foure reſpects.*
7. *Sympathie.*
8. *Sinceritie, in ſine things.*

Chap. 14. p. 592. to 601.

THus of the Rules that order
our carriage towards all men.
Towards ſome men followes; as they
are either wicked or godly.
As for the wicked.

I. *Hold*

1. Hold no needlesse societie with them.

2. When thou must needs come into their companie, carrie thy selfe wisely, that thou maist, if it be possible, win them: and to this end, shew

1. Thy mortification.

2. Reuerend speech in matter of God and Religion.

3. Meeknesse of wisdom.

4. Reservednesse in eight things.

5. Mercie.

6. Vndauntednes in a good cause.

7. Patience.

8. Love to thy enemies.

Chap. 25. p.601.to 608.

THus of our carriage towards wicked men. In our carriage towards the godly, the summe of all is, Walke in love: and the particular rules concerne either the manifestation of our love unto them, or the preservation of love to them.

Sixe wayes to manifest our love to the godly.

1. By

1. By courtesie.
2. By receiuing them.
3. By bearing their burthens.
4. By prouoking them to good duties.
5. By faithfulnessse in their businesse.
6. By employing our gifts for their good.

Chap. 26. p. 608. to 613.

FOr the preservation of our loue to the godly, some things are to be done, and other things to be auoided.

The things to be done, are,

1. Labour to be like minded.
2. Follow peace.
3. Couer their nakednesses.
4. Confesse your faults one to another.

Chap. 27. p. 613. to 618.

TEn things to be auoided:

1. Suites in Law.
2. Dissimulation.
3. Conceitednesse.

4. Reioy.

4. Resoycing in iniquity.
5. The minding of our owne things.
6. Ficklenesse.
7. Vaine-glory.
8. Iudging.
9. Enuill words and complaining.
10. The forsaking of their fellowship.

Chap. 28. p. 618. to 622.

Other Rules which concerne
onely some of the godly.

1. Such as are fallen.
2. Such as are weake.
3. Such as are strong.
4. Such as are especially knit vnto vs in friendship.

1. Those that are fallen, are either fallen from God, or from thee; from God, either grossly or by infirmitie; and so are guilty of foule vices, or extreme omissions.

1. Warne them, & reprove them.
2. If they mend not auoide them.
3. If they repent, forgive them.

Toward such as are fallen from
V thee,

thee, by trespassing against thee, observe these rules :

1. Either speake not of it, or so, as thou vexe not at it.

2. In great wrongs two things are to be done :

First, when the trespass is secret, reprove him privately : if hee amend not, reprove him before witnesses : if he yet mend not, make the Church acquainted with it : if he will not then amend, hold him as an Heathen or a publican.

Secondly, if hee repent, forgive him, as often as he saith, it repenteth him.

Chap. 29. p. 622. to 625.

2. **T**Owards such as are weak. 1. We must not intangle them with doubtfull disputations concerning Ceremonies, or things indifferent.

2. Wee must beare with their weakneses.

3. We must not offend them.

4. We must encourage and comfort them.

5. In

5. In things indifferent, we must suffer a little restraint of our owne liberty to please them.

3. Towards strong Christians:

First, we must acknowledge them.

Secondly, we must set their practise before vs, as examples of imitation.

Thirdly, we must submit our selues to them, to haue their iudgements in all doubtfull things.

Fourthly, how we may carrie our selues towards our speciall friend.

1. Neuer forsake him.

2. Giue him hearty counsell.

3. Be friendly to him.

4. Communicate thy secrets to him.

5. Loue him with a speciall loue.

First, as thine owne soule.

Secondly at all times.

Thirdly, it must be a sincere loue, that looketh not for bribes.

Fourthly, it must be such a loue as will reach to his posterity, if need be.

Chap. 30. p. 625. to 631.

Rules that concerne our selues,
are of two sorts.

1. *Either our generall, or particular calling.*

Concerning our generall calling,

1. *Our Faith.*

2. *Our Repentance.*

3. *Our hope.*

1. *Concerning our Faith, we must bee expert in the Catalogue of promises, that concerne infirmities, mentioned in the third Treatise. Our iudgements must be established particularly in the doctrine of the Principles, expressed in the fifth Treatise.*

2. *Concerning our Repentance, one Rule is of singular use, and that concernes the Catalogue of present sins, mentioned in the first Treatise.*

3. *Concerning our Hope, 4. things:*

1. *Wee must pray earnestly for the knowledge of the great glory is provided for us.*

2. *Wee must use all diligence to perfect our assurance of heaven, when we die.*

3. *We must accustom our thoughts to the daily contemplation of*

of heauen, that our conuersation may
be in heauen.

4. We must strine to enable our
selues for the expectation of the com-
ming of Iesus Christ, and to be able
to waite for his comming.

Chap. 31. p. 631. to 636.

Seventh things to be auoided in our
particular calling.

1. Slothfulnesse.
2. Unfaithfulnesse.
3. Rashnesse.
4. Passion or perturbation.
5. The temptations of our calling.
6. Worldlinesse.
7. Prophanenesse.

Chap. 32. p. 636. to 640.

How we must carrie our selues
in affliction.

Eight things to be auoided:

1. Dissembling.
2. Shame.
3. Impatience.
4. Discouragement.
5. Trust

5. *Trust in carnall friends.*

6. *Perplexed cares.*

7. *Sudden feares.*

8. *Carelesnesse of thy wayes.*

Fine things to be done in the time of affliction :

1. *We must pray, and call vpon the Name of the Lord.*

2. *We must beare our crosse with patience and contentation.*

3. *Wee must vse all good meanes for our deliuerance.*

4. *Wee must be sure to shew our trust in God, and cast our burthen on the Lord.*

5. *We must shew our obedience to God foure wayes :*

First, by submitting our selues to Gods will.

Secondly, if we iudge our selues, and acknowledge our sinnes to God.

Thirdly, if we be constant in the good waies of godlinesse.

Fourthly, if we learne more righteousness, and are made by our crosses, to do holy duties with better affections.



CHAP. I.

*Containing the Preface, which
shews the drift, warrant, pro-
fit, and use of the ensuing
Treatise.*



THE onely thing intended in this Treatise is, to collect for thy vse (Christian Reader) those directions scattered here and there in the Scripture, which may, throughout the whole course of thy life, tell thee, what thou must do in the right order of thy conuersation : how thou shouldest behaue thy selfe *towards God*, and how thou shouldest carry thy selfe *towards men*, in all the occasions of thy life : *in company, out of company* : in all duties either of *righteousnesse* or
V 4 *mercy* :

The scope.

Thy war-
rant.

mercy : and how thou shouldest dispose of thy selfe in *affliction*, and out of *affliction*, at all times.

And thou mayest be the more encouraged to study and practise these rules, because thou hast the most expresse and apparant word of God to warrant and require thy obedience herein.

Be not so profane, as to think, that here is more to doe then needs, or that I burthen the liues of Christians with a multitude of vnnecessary Precepts, and so make the way harder then it is : For I require thy obedience in nothing thou hast not reason to bee perswaded to bee enioyned thee by the pure Word of God ; and thou must know, to the confusion of thy security, that he that will walke safely, must walke by rule, Galat. 6. 14. He is yet in darknesse, and walks on in darknesse, and sees not what he doth, or whither hee goeth, that doth not make the Word of God the light

light vnto his feet, and the Lanterne vnto his paths: Psal. 119. There is an holy order of life commended in the godly, Col. 2. 5. and Gods promises are made to such as *will dispose of their wayes aright.* A loose conuersation is an ill conuersation; and if euer wee would *see the saluation of God,* we must be at the paines to dispose of our wayes, and to see to it, that we dispose of our wayes aright, Psal. 50. *vlt.*

The benefit thou maiest reape by this Treatise, is much euery way, if the fault bee not in thy selfe: for here thou mayest briefly behold the substance of a godly life; thou mayest in a short time informe thy knowledge in that great doctrine of practicall Diuinity: But especially thou maist by the helpe of this Treatise, see a sound way how to beautifie thy owne conuersation, with the addition of diuers rules, which perhaps, hitherto thou

The profit of
the course,

hast not taken notice of : God hath promised *much peace*, and comfort vnto *such as will walke according vnto rule*, Galath.6.16. Yea he hath promised, *that they shall see the saluation of God, that dispose their way aright*, Psal. 50. ult. It is true, it is a greater labour to trauaile in the way, then to shew it ; but yet it is a great benefit to bee shewed the way. Howsoever, it may not be denied, but it is a greater glory to obserue these rules, then to know them, or prescribe them.

The easinesse
of the course.

It may bee thou wilt obiect, that the rules are so many, thou canst neuer remember them, and so not profit by them. I answer :

If I haue made the rules no more in number then God hath made them in his Word, thou mayest not finde fault with me.

Secondly, no man that is to learne any Trade or Science, but hee meeteth with more directions

ons then hee can on the sudden reach to, or practise, and yet hee reiects not his Trade or Science, because in time hee hopes to learne it all. Would we put on a resolution to serue a Prentiship to Religion, and to worke hard one seuen yeares : oh, what work would we dispatch ! how many Rules and knowledges would wee grow skilfull in ! But alas, after many yeares profession of Christianity, the most of vs, if all were put together, haue not done the worke that might haue beene done in few dayes.

Thirdly, I answer, that it is not necessary thou shouldest lay all these Rules before thee at once, but marke out certaine choise Rules, so many as thou canst well remember, and strue, by daily practise, to bring thy selfe to some kinde of dexterity in obseruing them. There bee some rules of each kinde, which, if thou bee a true Christian, thou knowest

Marke this
direction.

knowest and obseruest alreadie :
These thou mayest continue to
obserue still, without loading
thy memory about them. Now
if those be omitted, then consider
of the rest that remaine, which
of them do most concerne thee,
or would most adorne thy pra-
ctise and profession, or are such as
thou neuer hitherto didst make
conscience of : Extract or marke
out so many of those at a time, as
thou wouldest in daily practise
strive to attaine, and when thou
hast learned them, then goe on,
and prescribe to thy selfe new
Lessons. To a carnall mind, all the
way of godlinesse is impossible,
but to a godly and willing mind
all things, through the power &
assistance of God are possible.
God will accept thy desire and
endeavour, and will adde strength
and might, and encourage thee
in all his wayes. By prayer thou
mayest forme any grace in thee,
by reason of the power the Lord
Iesus

Iesus hath to preuaile for any thing thou dost aske the Father in his name.

The last benefit may come to thee if thou daily reade these directions, is, that they wil quicken thee to a great care of welldoing, and giue thee cause to *walke humbly with thy God*, and abase thy selfe for thine owne insufficien-
cie. The Lord giue thee understanding in all things, and unite thy heart vnto his feare alwayes, that thou mayest *obserue to doe*, as he commandeth thee, *and not turne from the good way all the dayes of thy life.*

CHAP. II.

Containing such Rules as in generall, men must take notice of, as preparations and furtherances to a godly life.

The rules of life are either generall or particular

THE Rules of holy life may be cast into two rankes : the first containing such rules as are *Generall*; and the other, such as are *Particular*.

The general rules concerne either, The helps to a godly life.

The *generall rules* are likewise of two sorts : some of them concerne certaine *generall preparations, helps, or furtherances* to an holy life, without which men in vaine beginne the cares or endeavours of a reformed life. And some of them comprehend those necessary rules which are to bee obserued *in the manner of doing* all holy duties, and so are of singular vse to bee alwayes remembered, when we go about any seruice.

Or secondly, the manner of wel doing

Of

Of the first sort there are many rules; for they that will addresse themselves to order their conuersation aright, must bee soundly carefull in the obseruation of these directions following.

Who so will
addresse him-
selfe to an
holy course
of life.

1. He *must examine himselfe* about his *faith* and *repentance*; he must be sure he is reconciled to God, and hath truly repented himselfe of his finnes, 2 Cor. 13. 5. For vnlesse he be a *new creature*, he is *no creature*, but a *dead man*, and so vtterly vnable for the practise of these rules following: And *without God wee can doe nothing*; and without God we are, till we liue by faith. Besides, the pollution of our hearts or liues drawne vpon vs by the custome of sinne past and present, will so infect all we do, that it will bee abominable to God, and so lost labour.

This is the first Rule.

2. His next care must bee to *learne the knowledge* of the rules

cf

of life. Wee can neuer practife what we know not; and therefore our next care and paines must be, to get the knowledge of Gods wayes distinctly and effectually into our heads and hearts. Our direction must not be in our bookes, but in our heads: and a Christian must haue his rules alwayes before him, that so hee may *walke circumspectly*, by line and leuell, Ephes. 5. 15. *understanding the will of God* in what he is to do. *He is in the way of life, that hath and keepeth instruction*, how to liue, Prouerbs 10. 17. whereas he *that will not* be at the paines of *getting iustification*, erreth, as Salomon saith: And therefore we must *take fast hold of instruction, and not let her goe, but keepe her, for she is our life*. Prouerbs 4. 13. Knowledge then, of necessitie must be had, or in vaine wee goe about to liue well. Now this is such a rule, as must not slightly be passed ouer: and it
is

is not enough thus in generall to require knowledge, but withall, I would shew certaine choise rules to be obserued by vs, if we would take a sound course to attaine knowledge. Hee then that would prosperously seeke sound knowledge, must remember these directions.

First, he must *esteem knowledge*, and labour to frame his heart to an high estimation of it, accounting it as *great treasure*, accounting the *getting of wisdom* *aboue all gettings*, Prou. 4. 7. We must *seeke for knowledge as for silver*, and *search for her as for treasure*, and then with wonderfull successe shall we *understand the right feare of the Lord*, Prou. 2. 4. else our labour will bee blasted and fruitlesse, if we bring meane thoughts to the exercise of directions for the attaining of knowledge.

Secondly, he must take heed that *hee consult not with flesh and bloud,*

And he that would prosper in seeking knowledge must obserue nine Rules.

1. He must esteem knowledge.

2. He must not consult with flesh and bloud.

blond, Gal. 1. 16. He must not regard other mens opinions, or his owne carnall reason, but resolute to *giue glory to God and his Word*, as willing to beleue or do whatsoever the Lord saith vnto him.

3. He must
redeeme the
time.

Thirdly, he must *redeeme the time*, Ephes. 5. 16. Inasmuch as he hath lost so much time past, hee must now prouide to allow himselfe conuenient & certaine time to be spent this way for the attaining of knowledge; else to study by snatches and vncertainely, will be to little or no purpose. To complaine of ignorance, will not serue the turne, nor will the pretence of worldly businesse excuse vs : and therefore we must *buy so much time* of our occasions as may be competent for the supply of our wants in knowledge.

4. He must
be wise for
himselfe.

Fourthly, in seeking knowledge, *he must be wise for himselfe*, Prou. 9. 12. Hee must strue to *vnderstand his owne way*, so to bee carefull to know the generalls about

about Religion, as his special care bee in all things to referre what he reades or heares, to the particular directions of his owne soule This is a rule of singular vse, if it could bee beaten into mens heads ; and for want of this, many Christians, after long paines and much time spent, haue been found exceeding ignorant.

Fifthly, hee must *bee swift to heare*, James 1. 19. with all frequencie and attention, making vse of the publicke ministry, striving with his owne heart against deadnesse and drowfinesse, and remouing al impediments might be cast in his way from the world or his worldly occasions, obseruing all opportunities for hearing, especially when hee seeth the heart of his Teacher enlarged, and the power of doctrine more then at other times or in other things.

Sixthly, he must *auoide vaine questions, and fruitlesse contemplations,*

5. He must
be swift to
heare.

6. He must
study onely
profitable
things.

tions, Tit. 3. 9. 1. Tim. 6. 20. 2 Tim. 2. 23. When the light of doctrine was so great in the Primitive times, this was one practise of Sathan, to draw aside the studies of Christians from necessarie and solid truths, to Genealogies, or quarrels about words or vaine controuersies, falsely called *oppositions of science*. We must therefore be warned of this *method of Satan*; and till we know cleerely the wayes of life, allow our selues no time for more remote studies, or fruitlesse controuersies. What riches of knowledge might some Christians haue attained to, if they had spent the time (they haue employed about controuersies, genealogies, and generall knowledge) in the sound building of themselves vp in such things as their soules apparently stand in need of?

7. He must
strive to
increase in
knowledge.

Seuenthly, he must not rest satisfied with a small measure of
vnde-

understanding; he must not giue ouer when he hath gotten a little knowledge more then he had: he must desire to *increase in knowledge*, and neuer be well pleased with himselfe, while he is but a *child in understanding*, 1 Cor. 14. 20.

Eightly, he must *enquire and take counsell*, hee must propound his doubts daily and carefully. He that would know much, must aske much; he must breake off that wretched silence he is prone to, and prouide, if it bee possible, to enioy the fauour of some one or moe, that are able to resolu his doubts from time to time. This rule hath incredible profit in it, if it be rightly practised, Prou. 15. 12. and 20. 17, 18. and 27. 9.

Ninthly and lastly, he must *be rightly ordered in respect of his Pastor*. For the principall meanes of knowledge, is assigned of God to bee in the ministerie of his seruants: and therefore if we would attaine

8. He must propound his doubts.

9. He must be rightly ordered towards his Pastor.

attaine knowledge, we must dispose our selues aright towards our Teachers; and to this end we must looke to it.

1. To pray
for him.

First, that wee *pray for them*, that their word may run and haue free passage; and that God would make them able to *open vnto vs the mysteries of his will*, 2. Theff. 3. 1, 2. Col. 4. 3. Ephes. 6. 19.

2. To obey
him.

Secondly, we must *keepe their directions*, and make conscience of it to bee carefull *to obey them*, in what they command vs in the Lord, 1 Cor. 11. 2.

Thirdly, we must *take heed of discouraging them*: for this is *not profitable for vs*. For the more cheerfull and comfortable their hearts are, the more apt they are to find out profitable things for vs, Heb. 13. 18. 1 Cor. 16. 10, 11.

And thus of the first and second rule.

The third
rule.
He must get
out of euill
company.

Thirdly, hee that would redresse his wayes aright, must get *out of the way of wicked men*: hee must

must giue ouer euill companie, and sequester himselfe from the counsell and society of carnall and prophane persons. The necessity of this rule is both proued and vrged in these and many other Scriptures; Prou. 4. 14. Psal. 1. 1. 2 Cor. 6. 17. Ephes. 5. 7, 8.

Fourthly, he must bring a minde full of care, and desire, and *resolution to practise* the rules when he hath learned them: he must, as the phrase is, *observe to do Gods will*, Deut. 5. 22. He must be *watchfull* and diligent; he must *ponder vpon the waies of God*, bewareing lest he either *neglect or forget to do them*, Deut. 6. 17. and 31. 46. and 8. 11. 1 Cor. 16. 13. Prou. 4. 26. We must *follow after righteousness*, 1 Tim. 6. 11. and *binde directions as signes vpon our bands*, &c. Deut. 8. 28. If wee could be thus awakened, this rule would breed vs vnspeakable good in our conuersation.

4. He must
resolue to
practise.

Fifthly,

5. He must
settle his
outward
estate.

Fifthly, hee must endeavour to settle his head and his estate, in respect of his worldly affaires. It is a singular helpe to godlinesse, to reduce our outward callings in order : and euery dayes experience shewes, that confusions in worldly businesse breed miserable neglect in Gods seruice. And therefore hee that would profite in an orderly course of life, must prouide to *use the world so, as hee may serue the Lord without distraction.* He that would runne a race, abstaineth from all things that might encombe him. *No man that warreth, intangleth himselfe with the affaires of life, that bee may please him who hath chosen him to bee a souldier.* And therefore we may not think it much, if in our spirituall course, God lay some restraint vpon vs, in respect of the cares and encombrances in our outward callings,
1 Cor. 7. 29. 35. &c. 2 Tim. 2. 4.
1 Cor. 9. 28.

Sixthly,

Sixtly, hee must *walk in the way of good men*, both setting before him their practise, as patternes of *imitation*, as also by *conuersing* with them, that thereby hee may gather encouragement, and helpe in well-doing. Hee is deceived, that thinkes to go alone, and yet go prosperously in the course of a godly life: He may profit, and learne by many things he heareth, receiue, and seeth among the godly. Prou. 2. 20. Phil. 4. 8, 9.

Seauently, hee must *not be the servant of men*, 1. Cor. 7. 23. Other mens humours must not bee the direction of his practise. He must so depend ypon persons he hopes to get any thing by in this world, as hee be not thereby hindered in workes of Religion, knowing, that he is *Christ's Freeman*.

He must *haste to, and looke for the coming of Iesus Christ*, 2. Pet. 5. 12. Hee must often remember

6. He must keep company with the godly.

7. He must not be the servant of men.

8. He must looke for the coming of Christ.

his latter end, and dayly set before his eyes the comming of *Christ*, striuing to stirre vp in his heart the desire after *Christ*, praying for it, and dispatching those workes that may prepare him thereunto. The remembrance of our accounts in the day of *Christ* will wonderfully quicken men to the care of well-doing; and the cause of viciousnesse, and miserable neglect, and procrastinations of many, is, their forgetting of their latter end. A great reason why the directions about godlinesse are not entertained, is, because men *put farre away from them the day of the Lord*: whereas the remembrance of the reuelation of *Iesus Christ*, would put spirit and life into vs. Hee dares not say from the heart, Come *Lord Iesus*, come quickly, that is not resolved diligently to worke the works of *Christ*.

6. He must
not regard

9. Hee must not stay for company,

pany, but rather choose to runne alone; or with a few, then hazard the losse of the Crowne.

Our life is a race, and as in a race men stay not for company, but strive who may runne formost: so it is in the race of godlinesse:

Hee must set out with the first, and runne as it were for his life:

As hee must make vse of the society of the godly, so hee must not stay, till his carnall friends and acquaintance will set out with him. He must be of Ioshua's minde, that if the whole world will live in wickednesse and prophanenesse, yet hee and his house will serve the Lord, 1 Cor. 9. 24. and 14. 12. Ioshua 24. 15.

Tenthly, hee must in all things give thanks; when God giues him successe in any thing, or prospers the meanes to him, and helps him with victorie ouer any sin, or strength to performe

what the multitude doth.

10. Hee must in all things giue thanks.

any duty, or bestowes vpon him any spirituall blessing, he must remember to praise God in the name of Iesua Christ. This will quicken him: Daily thankfulness will breed daily alacritie in well-doing: He that wil not be thankful for beginnings of successe in the practise of holy duties, will not hold out: This is the speciall will of Christ, that we should in all things giue thanks, 1. Thess. 5. 18.

II. Hee must study to be quiet.

Note.

III. He must studie to be quiet, and follow peace with all men, meddling with his owne businesse, and auoiding all occasion of contention, that might distract him in his owne course. A busiedie is as good as no body in respect of sound progresse in sanctificatio. It is an excellent skill to be able to auoyde the intanglements of discord; especially he must provide to haue perfect peace with the godly. Though God be able to sanctifie the oppositions of vnreaso-

vnreasonable men, yet we must take heed of drawing needlesse troubles vpon our selues; for that makes vs neither to be, nor to be accounted the more holy, but contrariwise. The Apostle could not speake vnto the Corinthians, as *vnto spirituall men*, but as *vnto carnall*; at the best, but *Babes in Christ*. and the reason was, because there was strife, and enuie, and diuision amongst them, Rom. 9. 19. Heb. 3. 14. Marke 9. vlt. 1. Cor. 3. 3.

12. *His eyes must looke straight,* and his eye-lids right before him, Prou. 4. 25. He must take heed of going about, and fetching of compasse in religion, Ier. 31. 32. He must be still aiming at the marks of the high price of his calling: being sure that the things he employeth himselfe in, tend directly to the furtherance of his saluation, & not lose his time in vnprofitable studies, or practises, proceeding from one degree

13. Hee must keepe a strict course in following onely profitable things:

to another, till he come to a ripe age in Christ.

13. Hee must bee conuersant daily in the reading of the holy Scriptures.

13. He must bee *conuersant in the Scriptures*, and be familiarly acquainted with them, that they may *dwell plenteously in him*. For those good words of God haue not onely *light* in them to direct vs, but *power* also to assise vs to do what they require, and by the daily reading and hearing of them, wee shall bee excited to more care of wel-doing: we *must exercise our selves in the word day and night*, and neuer let them depart out of our hearts, but keepe our hearts still warme with the heate that comes from them, neuer suffering the warmth to goe out through our long forbearance of the vse of them, Col. 3. 16. Psal. 1. 2. Iosh. 8. Esay 8. 16, 20.

14. Hee must keepe his first loue.

14. He must carefully perseuere *in his first loue*, Reuel. 2. 4. The Lord is wont at some times or other, about the first conuersion of

of a sinner, to shew himselfe with such power in his ordinances, and to reueale vnto him such glories in the merites and gifts of *Iesus Christ*, and the happinesse of his estate in him, that his heart is thereby fired to be a cheerfull liking of the means of saluation, and of godly persons, and to a wonderfull desire of God, and care to please God. Now he that would prosper in a Christian course, must be wonderfull carefull to preserve affection, & this spirituall loue in his heart, and watch against, and resist the first beginnings of decay, or coldnesse, or declining in his heart, and take heede of suffering his heart to be drawne away by the deceitfulnesse of sinne, or the enticements of the world.

15. He must *couet earnestly the best gifts*; 1. Cor. 12. vlt. There are some duties in piety, or Mercie, or Righteousnesse, which in respect of our places doe most

15. He must couet the best gifts.

concerne vs, & would in a more speciall manner adorne our particular profession: so are there some gifts which doe aduance our communion with God, and doe make vs more profitable amongst men. Now these things wee should study, and earnestly labour to frame our selues to, and to expresse them more effectually in our conuersation. This no doubt is the reason why the holy Ghost doth in Scripture make Catalogues of certaine speciall duties, or graces singled out from the rest, and fitted to the conditions of the people who are writtent to: and this would be a singular aduantage to vs, if we also would single out to our vse some few of the chiefest vertues or duties which wee would daily set before vs, and striue by prayer and all holy endeauour to fashion them to the life in our hearts and liues.

16. Hee
must often

16. He must renew often his
mor-

mortification; mans heart is like
fallow ground, which is not fit to
receiue seed, till it be broken vp,
and at best it is like a garden
which will often need weeding.

If wea doe not at sometimes in
speciall manner humble our
soules before God, worldly
cares, or carnall delights will
ouer-grow our desires and our
practise, and choake the seed of
the word receiued by vs: wee
must keepe vnder our bodies,
and bring them in subiection,
and be often dragging our lusts
to the crosse of Christ, there to
crucifie them. Our practise is
like to sowing, which presup-
poseth plowing before, Ier. 4.
34. Holm. 10. 12. 1. Cor. 9. 27.

17. We must watch for the op-
portunities of well-doing, and
take heed of procrastination: he
must seeke richelousnesse, and baste
to it, he must not put it off till to-
morrow. Eay 6. 5. Prou. 3. 28.
and 2. 26. Amos 5. 14.

humble his
soule be-
fore God:

17. He must
watch for
the oppor-
tunities of
wel-doing.

18. He

18. Hee must be carefull of sanctifying the Sabbath.

18. Hee must remember the Sabbath day to sanctifie it. The commandement concerning the keeping of the Sabbath, to sanctifie it, is placed in the midst betweene the two Tables, of purpose to shew that the keeping of the Sabbath, is a singular helpe to all pietie and righteousness; and God hath promised a speciall blessing to the obseruers of the Sabbath, and giues strength by the rest of that day, the better to performe holy duties all the weeke after. Commandement 4. Esay 58. 13.

19. Hee must often thinke of the example of the godly that haue excelled.

19. He must meditate much on the example of the godly of all ages, and strue diligently to learne their wayes, and to quicken himselfe by the thought of their care, zeale, and sinceritie. And thus hee may also profitably set before him the examples of such of his owne acquaintance, as excell in the gifts of Christ, and fruits of welldoing. The example of

of good men should be as forcible to draw vs. to good, as the example of euill men is to incline others to euill: we haue beene compassed about with a cloud of witnesses, who haue liued in all ages of the Church: wee must therefore stand in the maine & see, and take for the old way to walke in it, and with all gladnesse follow any that are fit to be guides to vs therein, Hebr. 12. 1. Ier. 12. 16. & 6. 16.

20. He must go daily to him that teacheth to profit, begging of God to shew him a way, and to leade him by his Spirit vnto the right practise of euery holy duty, euen to guide him in the plaine path, Esay 48. 17. Psal. 27. 11.

Thus I haue set downe those rules which are generall helpe vnto godlinesse, and must be attended by a godly Christian.

20. Hee must daily seek a way of God.

CHAP. III.

Shewing the things that are to bee
avoided by such as would order
their conuersation aright.

NOW before I proceed vnto
the rules that concerne the
manner of welldoing, I will adde
to the former directions, nine
Cautions, or nine things which
a Christian must take heed of in
his practise of holy duties: As
first, hee must take heed of
wreathlesnesse, or a scornfull
carelesnesse of his owne wayes:
he must not despise his wayes, as if
hee cared not how hee liued, or
rested satisfied to bee still as
he was: this carelesnesse proues
the bane of many a soule, where-
as *he that keepeth his soule, kee-
peth his way*, *Prou. 12. 16.* and
21. 5.

He must
auoide,

1. Careles-
nesse,

2. Rashnesse

2. Hee must take heed of pre-
cipitation, or rashnesse, or too
much

must hast : this is the ground of much false zeale, and the cause of strange evils in the practise of some Christian: but the godly Christian must learne of Solomon, to prepare his worke in the field, and then build his house: hee must get sound knowledge of the warrant of his actions, and guide his affaires by aduice, and with serious preparation fit himselfe to the doing of what hee is sure is good. *Hee that hasteth with his feet sinneeth*: what is done rashly cannot bee done well: Prou. 19.

2. As procrastination is a great vice; so precipitation is no vertue, Prou. 24. 27. & 28. 26.

3. Hee must haue no confidence in the flesh, he must not rely vpon his own wit, memory, reason, desires, vertues, praises, or power; but all his comfort and affiance must bee in the merits, intercession, vertue, and assistance of Iesus Christ his Saviour, Phil. 3. 3.

4. Hee must not hast to bee rich, for

3. Carnall confidence.

4. Hast to be rich.

for the desire of money is the roote of all euill; and they cannot be at leasure for good duties, that are so eager to compasse great things in the world, Prou. 23. 4. & 28. 20.

5. Distrustfull feares.

5. He must take heed of the snares that rise from distrustfull feares: There is a snare in feare, Prou. 29. 25. There are many feares will assault a man that resolves to liue well; as the feare that he cannot doe good duties; the feare that God will not accept what he doth; the feare lest men should scorne him, or contemne him, or lest he should lose the fauour of his friends, or such like. Now against all these must the godly minde be armed, and take heed that those feares proue not great hinderances to him; & especially take heed of that vnbeleefe, or counterfeit humility, by disabling himselfe, or mistrusting God contrary to his nature and promises.

6. He

6. Hee must take heed of adding to, or detracting from the Word of God: Hee must not imagine more sins then God hath made; that is, not trouble himselfe with feare of offending in such things as God hath not in his Word forbidden: and so likewise hee must not impose vpon his owne conscience, or other mens, the necessity of observing such rules of practise as God neuer prescribed. This caution would ease the hearts of many Christians, if it were discreetly observed and applied, Pro. 30.6.

7. He must take heed of hardening his necke against reproofes: Pro. 29.1. He must needs runne into headlong evils, that is so proud as not to heare aduice, or to reject reproofes; and it will be a singular furtherance to an holy life, to be easie to be increased, to leaue his offences, and to mend his errors.

8. Hee must take heed of beholding

6. Adding to, or taking from the word of God.

7. Contempt of reproofe.

8. Beholding vanitie.

holding vanitie. David praies, that God would turne away his eyes from beholding vanitie. He that would forsake vanitie must auoide the presence of vaine persons, and the too much contemplation of vanitie, shunning the reading and discourse of the enticement of others vnto any sin, Psal. 119. 37.

9. The beginning of sinne.

9. And lastly, he must take heed of the beginning of evils in his owne heart: he must keep his heart with all diligence, for thereon cometh life. His practise will be easie to him, if he resist sinne in the beginning, and drive out Sathan from his holds within his soule; whereas he cannot but be much entangled and encombred, that allowes himselfe in the secret entertainment of *contemplative wickednesse*; hee must watch his heart, and strue for inward puritie, Prou. 4. 23.

CHAP.

CHAP. IIII.

*Containing the generall Rules to be
remembered in the manner of
doing all good duties.*

Hitherto of this first sort of
generall Rules. The second
sort concerne the *manner of well-
doing*. There are diuers things in
the *generall*, which are to be ob-
serued of the godly Christian in
all good duties, which he ought
to haue perfect in his memorie,
and such as hee might bring with
him at all times to forme his hart
in respect of them, to beget in
him that holy maner of carrying
himselfe, which is requisite vnto
the acceptation of the good
things he employeth himselfe in:
and the rather should he bee mo-
ued to the care of learning and
expressing of these things, be-
cause the matter of good duties
may be done by wicked men, as
they

There are
9. things to
be still re-
membred,
which con-
cerne the
manner of
wel-doing.

they were by the Pharises, and yet all abomination to the Lord. That therefore hee may not *lose what he worketh*, hee must strue in euery good action to expresse these nine things following in the manner of his behauiour.

1. Zeale,
with conti-
nuall wil-
lingnesse
and feruen-
cie.

The first thing required in the manner of euery holy dutie, is *Zeale*. It is not enough that he doe the dutie, but he must doe it affectionately, bringing with him the stirring of the desires of his heart, answerable and agreeable to the duty hee would performe. *Zeale* hath in it two distinct things, *willingnesse* and *feruencie*. It must not seeme euill to him to doe Gods worke; and in doing it, he must *lift up his heart*, so as hee performe it *with all his might, and with all his soule*: and this hee doth, when either hee brings an heart delighting in good workes, or when hee iudgeth himself for what deadnesse, or distraction, or vnwillingnesse he

he findes in himselfe: hee is accounted zealous, when he strives for it, and lifts vp his soule against the impediments which burthen him. This zeale is necessary; *Christ died to redeeme a people vnto himselfe*, not onely that would do good workes, but that would bee zealous of good workes, Tit. 2. 14.

2. The second thing required in the maner of good duties, is *sinceritie*; all his actions must be done in the sinceritie of his hart. The life of a Christian is like a continuall *Passouer*: Now this *Feast he must keepe alwayes with the unleauened bread of sinceritie*, 1. Cor. 5, 8.

Now this sinceritie hee must shew diuers wayes, as,

1. By the *truth of his heart*, as it stands opposed to hypocrisie: he must not talke of well-doing, or seeme to doe it, but hee must doe it indeed.

2. By his *respect to all Gods*

3. Sincerity which hath in it five things.

1. Truth.

2. Respect to all Gods

com-

command-
ments.

commandments, when he can say with *David*, *I esteeme all thy precepts, concerning all things, to bee right, and I hate euery false way.* He that is truly sincere, accounteth that *euery word of God* is good, and desires to yeeld obedience in all things. He hath not his reservations, or exceptions. He doth not with *Herod* giue himselfe liberty to lie in the wilfull breach of *one commandment*, resting satisfied to haue reformed himself in other things. As hee would haue *God* to *forgiue him all his sinnes*, so his heart desires to forsake all sinne, and so he desires also to doe euery part of *Gods worke*.

3. Right
end.

3. By *propeunding the glory of God*, as the chiefe end of all his actions: *His praise must not be of men*; nor must he do good duties for carnall ends, *1. Cor. 10. 31.*

4. Obedi-
ence with-
out expo-
stulation.

4. By *obeying without expostulating*, though *God* giue no apparent reason of his *commandment*,

ments. Thus *Abraham* shewed his sinceritie, when God bad him goe out of his owne countrey, though he knew not whither he should goe, Heb. 11. 8. This is to obey simply, because God hath commanded it.

5. By obeying *absent as well as present*, in all companies, as well as one. This praised the sinceritie of the obedience of the Philippians, Phil. 2. 12.

Thus of sinceritie, which is the second thing required in the manner of wel-doing.

3. The third thing is *constancy*: He is blessed that doth righteousness alwaies. Doing righteousness will not serue the turne, but it must be at all times, Psal. 106. 3. Our righteousness must not be like the morning dew. It is not sufficient to do good by fits; we are no lay-labourers, but Gods hired servants. He that is righteous, must be righteous still. Rom. 6. 19. Reuel. 22. 11. There must be con-

tinuance

5. Obedience in all places.

The third thing required in the manner of well-doing, is constancie.

And he is
constant,
that doth
good du-
ties.

1. Without
wearinesse.

2. Without
discourage-
ment.

continuance in well-doing, Rom. 2. 7, 8

Now to bee constant in well-
doing, is to doe good duties.

1. *Without wearinesse.* It is re-
quired as a thing necessarie to
the manner of well-doing, that
we be not wearie of it; and that
wee faint not, Gal. 6. 9. This we
must strive for by prayer.

2. *Without discouragement:* we
must *lift up the hands that hang
downe, and the feeble knees, and
make straight steppes to our secte.*
How much hinderance to well-
doing, discouragement is, may
appeare by the similitude: Feeble
knees will dispatch but a little
space of the journey, and hands
that hang downe are not fit for
worke: great is the hinderance
comes to many by their discour-
agements and aptnesse thereun-
to, which ariseth usually from
pride, and the dregs of worldly
sorrow, and ought much to bee
resisted by true Christians, Heb.
12. 12, 13, Iosh. 1, 6, 7.

3. *Without*

3. *Without impediment*: that is, notwithstanding all the impediments may bee cast in the way: iudgement should runne downe *as waters*, and righteousness *as a flowing streame*: we should overcome all difficulties. You cannot stop the flowing streame, though you cast in great logs or stones, yea though you would goe about to dam it vp; and such should be the resolution of a godly Christian, Amos 2. 24.

3. Notwithstanding impediments.

4. *Without wauering or uncertaintie*. It is *uncertaine running* the Apostle impliedly forbids, 1. Cor. 9. 25. Our life is like a race: Now in a race it is not enough that a man runne now and then, though he run fiercely for the time; hee must not trifle and looke behind, and stand still at his pleasure, and then run againe, but he must be alwaies running: so ought it to bee with vs in the race of godlinesse. It will not serue the turne to bee good by fits,

4. Without wauering.

fits, and to be forward in good things onely at some times, and then bee carelesse, and off the hookes, as wee say, at other times.

5. Without declining.

5. *Without declining or going backe.* Iob comforts himselfe against the aspersions of hypocritie, by this, that *his foote had held on his steps, and Gods wayes hee had kept, and not declined, nor had hee gone backe from Gods commaundments,* Iob 23. 11, 12. Though hee had not made such progresse as he desired, yet this was his comfort, hee had not backslided by Apostasie.

And thus of the third thing also required in the manner of well-doing, which is Constancie.

4. Feare.

4. The fourth thing required, is *feare*: thus Prou. 28. 14. *The man is blessed that feareth alwayes.* And 1. Pet. 1. 17. & 3. 2. *Our conversation must be with feare.* This feare excludes rudenes, carelesse,

nesse, conceitednesse, pride, and the like, and includes reuerence, awfull regard of Gods holinesse, or holy presence, (whom wee should set alwaies before vs) and the feare of the deceitfulnesse of sinne, and our owne corrupt dispositions, and the care to auoid all occasions of offending God or men.

The fifth thing is *Simplicitie*. This is so necessarie, as the Apostle mistrusted most the subtiltie of the diuell, *in beguiling Christians of this simplicitie which they had in Iesus Christ*, 2 Corinth.

11. 3.

Now this simplicitie contains in it distinctly diuerse things.

1. *A resting in those formes of holinesse and happinesse which God hath prescribed*, when a man desires no more to make him happy, then what God hath offered and giuen in Iesus Christ, 2. Corinth. 11. 3. and when hee

Simplicity.

Which is 1. To rest vpon the word for the formes of holines and happines

accounts nothing to defile him, but what God hath forbidden, and nothing needfull to be done by him, but what God hath in his word required.

1. To be harmles.

2. A *Done-like innocencie*, and harmlesnesse, when the Christian shewes a desire to be ininurious to no man, but rather to seeke the good of others, as well as his owne, 1. Cor. 10. 24.

3. To be simple concerning euil.

3. An *ignorance of the depths of Saithan*, and the methods of sin, when hee is not cunning in finning, but *simple concerning euil*, no way desirous to get subtile excuses, or arguments to defend himselfe in euil, Romans 16. 19.

4. To loue goodnesse for it selfe.

4. A *loue of Godlinesse for it selfe*, and hatred of sinne, as it is sinne.

5. To be meek and lowly minded.

5. *Meekenesse of Wisedome*, James 3. 13. which is shewed three wayes. First, by *lowliness of mind*, when a man is not conceited, or wise in himselfe, but re-
tains

taines a sense of his owne vnfit-
nesse, and vnworthinesse, Iob
37. 24. Secondly, by silence from
his owne praises, Prou. 27. 2.
Thirdly, by auoiding vaine iang-
lings, which arise out of enuy,
or contempt of others.

6. *The preserving of himselfe*
in the feare of God notwithstan-
ding the prosperitie of euill do-
ers, *not enuying the wicked*, that
hath successe in his way, Prou.
23. 27.

The sixth thing required in the
manner of well-doing, is *Cir-*
cumspection, Ephes. 5. 15.

Now he walketh circumspect-
ly or exactly :

1. That makes conscience to
obserue the lesser commande-
ments as well as the greater,
Math. 5. 19.

2. That abstaines from the
very appearance of euill, 1.
Thess. 5. 22.

3. That with discretion looks
to the circumstances of things

6. Feare
God and
not enuie
the wic-
ked.

The sixth
is cir-
cumspe-
ction,
which
hath five
things in
it.

to be done, as time, place, persons, order, and the like: that doth not onely doe good, but is *wise to doe good*, Romanes 16. 19.

4. That liues without rebuke, and is *unspotted of the world*, Phil. 2. 15. James 1. *vlt.* that is not guilty of any scandall, and giues no iust cause to the wicked to blaspheme, but *provides for things honest in the sight of all men*, 2. Cor. 8. 21.

5. That will not doe euill, though good might come of it, Rom. 3.

The 7. is
growth
or in-
crease.

Which
hath three
things in
it.

1. Aboun-
ding in
goodnes.

The seuenth thing required in the manner of well-doing, is *growth and increase*: Wee must not onely get grace and knowledge, and do good, but we must *grow in the grace and knowledge of Iesus Christ*, 2. Peter 3. 18. and this growth should haue in it distinctly three things:

1. *Abounding in good workes*, or a more frequent practise of all
forts

sorts of duties, that we haue opportunity and power to practise, 1. Corinth. 15. 58. Coloss. 1. 10.

2. *The perfecting of holinesse*, 2. Cor. 7. 1. or the ripening of our gifts, and finishing of the good things we begin, not leaving off till wee haue accomplished them in some good measure and manner.

3. *Progressse*, so as our workes bee more at last then at first.

And all this we should strieve for, both that so our *prospering* might appeare, 1. Tim. 4. 15. and we may be fit to be an example to others, 1. Thess. 1. 7.

The eighth thing required in the manner of well-doing, is *Faith*: we must walke by faith in all our actions, 2. Cor. 5. 7. Now faith is employed partly in taking notice of Gods will, as the warrant of our actions, and partly in ouercoming the diffi-

2. Perfecting of holinesse,

3. Progressse.

2. Tim. 4. 12.

8. Faith.

culties of well-doing, making vs hold out, though we be scorned, or disgraced, or opposed in the world, and raising vp our hearts to beleue Gods assistance, notwithstanding our owne weaknesses, and partly in trusting God for the successe, beleeuing Gods promises.

The last
is moderate-
ration.

The
place in
Ecclef. 7.
16. ex-
pounded.

The ninth and last thing required in the manner of well-doing, is Moderation. This rule is expressed in these words, Ecclef. 7. 16. *Be not iust ouer much, neither be thou wicked ouer much.* Now for the sence of these words, we must know in the negatiue, that this place is most prophanelly alledged by such as produce it as a reproof of strictnesse of life, and the refusall of the excesses of the time.

There are many things said to giue a sence of those words.

1. Some referre these words to Iustice, either I distributiue, or Commutatiue, and that either
in

in the case of a private person, or of a Magistrate. A private man must neither stand too much vpon his right, nor yet suffer his innocencie to bee too much wronged. A Magistrate must not be too seuerer in a selfe-conceited iustice, nor yet too remisse in sparing or fauouring wickednesse.

2. Some think it restraines curiositie and carelesnesse, as if the sence were, Bee not curious to pry or search into secret things, that are not reuealed: for he that will be searching into Gods maiestie, may bee oppressed by his glorie: nor yet be so carelesse, as not to take notice of the truth reuealed.

3. Some thus: excede not by too much precisenesse on the right hand, or by too much prophanenesse on the left hand. On the right hand they goe out, that bring in workes of supererogation, and such as worship God

after the precepts of men, & such as tye mens consciences to obserue or auoyd things without warrant of Scripture, and such as say they haue no sinne, and need not the grace of God.

4. Lastly, the fittest interpretation is theirs, that expound the words in this sence, *Bee not iust over-much*, that is, thinke not too highly of thy selfe in any thing thou doest well, nor yet be *wicked over-much*, that is, account not too vilely of thy selfe, denying Gods gifts in thee, and refusing the iust comforts thou shouldest take to thy selfe; aggrauate not against thy owne soule thy weaknesse aboue reason and measure.

CHAP.

C H A P. V.

*Intreating of the rules that concerne
our carriage towards God, and
in particular about the know-
ledge of God.*

Hitherto of the generall rules:
The particular rules that
concerne the right ordering of
our conuersation, may be cast
into three heads, as they direct
vs in our carriage,

1. *Towards God.*
2. *Towards men.*
3. *Towards our selues.*

All the rules that concerne
our duties to God, may be cast
into two heads: For they con-
cern either the *loue of God*, or the
seruice of God. This is an exact di-
uision; for all we owe to God, is
fitly comprehended in these two,
Loue and *Seruice*: and the Scrip-
ture so diuides in these and the
like places, Commandement 2.

The diui-
sion of the
particular
rules.

The sub-
diuision.

Deut. 11. 23. & 30. 16. Iosh. 22. 5. Esay 56. 6.

Now that we may be rightly ordered in respect of our *loue to God*, we must consider of his loue either in *the foundation* of it, or in *the exercise of it*. The foundation of our *loue to God*, is the true *knowledge of God*, 2. Chron. 28. 6. So that in the first place we must foundly informe our selues concerning this knowledge of God. Now the rules that concerne the right knowledge of God, concerne either *the right conceiuing of his nature*, or our *acquaintance with God*, when we do aright conceiue of him. That we may conceiue aright of Gods nature.

The rules that concerne the right knowledge of God of 2 sorts.
That wee may conceiue aright of Gods nature.

1. Wee must cast out all likenesses

1. We must exclude out of our thoughts all *likenesses*, so as men do not thinke of God, representing him by the similitude of any creature: He that forbids Images of him in Churches, forbids it also in our heads,

heads. Commandement 3. Esay
40. Dent 4.

3. We must strue to conceiue
of him according to his praises,
declared by his workes, or in his
Word. This is an excellent and
easie way to think of God, since
our hearts cannot conceiue his
nature, wee should fill them with
the impressiō of his praises, and
according to them direct our af-
fection and seruice to him: As I
would bring this mind to prayer,
or any other seruice of God, I
cannot make any resemblance
of the diuine substance, whom I
am about to serue: yet this will
I doe, I will remember that he
that I pray vnto, is most wise,
most omnipotent, most iust, most
gracious, &c. Thus God pro-
claimes himselfe by his praises,
Exod. 34. 6. where God himselfe
shews vs a way how to conceiue
of him.

3. Thou must then silence thy
reason, and exalt thy faith in the
point

2. We
must con-
ceiue of
him ac-
cording
to his
praises,

god T. 4
- do firm
to this
ni be d
- uH eht
enem
enem
Sue. to

god T. 2
- do firm
2. Wee
must be-
leeue the
Trinitie
of Per-
sons,

point of the Trinity, which must be conceiued of necessitie, because all seruice is due to the whole Trinitie. Now thou needest not to strue to resemble the Trinity in any likenesse in thy minde, but onely bring faith to beleue that thy God is *three in one*.

4. Thou
maist conceiue of
God in
the Hu-
mane
Nature
of Christ

4. It may yet helpethy vnderstanding to conceiue, that God is in *Christ*, and the fulnesse of the *Godhead dwels in him bodily*: and therefore when thou comcest to worship, thou maist set before thy minde the Humane Nature of Christ, adoring the Godhead in him, as conceining of God in that humane nature thou thinkest of, Col. 2.9. 1st. 17.3.

5. Thou
must resist Athe-
isticall
thoughts.

5. That this may be the more clearly and comfortably done, thou must labour by found aduice and direction, to expell out of thy head those secret and rebellious Atheisticall thoughts, which arise in thee about his nature

ture, Decrees, Attributes, or Workes. Men must take heed of smothering these objections, but seeke helpe against them in time.

Thus of the knowledge of God, as it concernes the right conceiving of his Nature.

There is required further such a knowledge, as brings vs acquainted with God: we are commanded to *acquaint our selues with God*, Iob 22. 21, 22.

Now, because it is an exceeding hard way for a mortall man to finde out God, so as to enioy *familiaritie with him*: therefore I will adde some directions about it: For if thou wouldst acquaint thy selfe with God.

1. Thou must prepare thy heart for this *Vision* of God, by driving out filthie and vnholie thoughts and affections: For *without holynesse no man can see God. The pure in heart shall see God*, Matth. 5. 7. Hebr. 12. 14. 1.

Chron.

2. Of acquaintance with God

That thou maiest be acquainted with God

1. Then must prepare thy heart,

2 Thou
must beg
it by
prayer.

Chron. 19. 3. God delights to shew himselfe familiarly in a cleane heart.

2. Thou must begge this acquaintance by prayer : if thou seeke it of him earnestly, though God bee in himselfe inuisible to mortall eyes, yet hee will shew himselfe to the eyes of thy mind; pray for this acquaintance, and he will be acquainted with thee: This is to *aske after the Lord*, and to *seeke God*: if we *seeke him*, *hee will be found*, Psalmē 105. 3, 4. But then wee must remember three things.

2. Wee
must be-
leeue the
Trinitie
of Per-
sons.

1. To *seeke him with our whole hearts*, wee must pray with great earnestnesse and desire.

2. To *seeke him early*, Psal. 119. verse 10. and *while hee may be found*. God offers acquaintance in his Ordinances, and sometimes comes neare, and knocketh at mens hearts, and workes greater impressions vpon them: now if thou wouldst call vpon God

God heartily, hee would shew thee his presence.

3. To seeke him constantly; we must seeke his face continually: both til we finde it, and after we haue had acquaintance with him, it must be continued: we must not thinke much, if we be put to pray often and long, before we attaine such an incomparable benefit.

3. Thou must giue thy selfe, soule and body, to God seriously, and from thy heart, deuoting & promising to spend thy daies in his seruice, and then he will reueale himself vnto thee, Rom. 12.1, 2.

4. Thou must waite vpon his Ordinances, and watch how the Lord speaks vnto thee, either by his Word, or by his Spirit: For in them he shewes himselfe to men, and conuerseth with them.

5. It is a great furtherance to our acquaintance with God, to keepe company with his Household;

3.

3. Thou must giue thy selfe to God.

hold; for with them he dwells: and by conuersing with them, we may occasionally often see God, 1.Ioh.3.6,7,8,12.

Thus of acquaintance with God.

Other
things a-
bout our
know-
ledge.

There are other things to be further noted concerning our knowledge of God, such as these:

That when we attaine vnto any acquaintance with God, we must neuer rest, till we know him to be our God, Col.2.2.

That it must be our daily care to increase in the knowledge of God, labouring to plant in our hearts a more large and affectionate contemplation of the *glories* of Gods *Nature* and *Love*.

That aboue all earthly things we should *glory in it*, if we attaine some happie admission into Gods presence, and abilitie to conceive of God, and to be acquainted with him, Ier.9.24.

CHAP. VI.

*Rules that order vs about the
manifestation of our
loue to God.*

Hitherto of the Rules that
concerne the knowledge
of God, as the *foundation of our
loue to God*: The Rules that
should order vs in the *exercise of
our loue to God*, follow; & those
are of two sorts: for either they
concerne the *manifestation of our
loue*; or our *preservation* in the
loue of God: we must shew our
loue to God, and we must keepe
our selues in the loue of God,
Iude 21.

In our *manifestation of loue to
God*, wee must looke to both the
matter, (as the things whereby);
and also the *manner* how wee
should expresse our loue to
God.

For the first, there be diuerse

Rules a-
bout the
exercise
of our
loue to
God.

Seuen
wayes to
manifest
our loue
to God,

1. By a-
uouch-
ing him
to be our
God.

2. By pro-
uiding
him a
place to
dwell
where we
dwell.

excellent Rules to be heeded of vs in our practise, in obseruing whereof wee may soundly proue the truth of our loue to God: if wee say, wee loue God, we must shew it by these things following.

1. We must *auouch God to bee our God*, Deuter. 26. 17. and so we doe, if we do not onely make choise of God aboue all things to set our hearts vpon him, but also maintaine our choise, by a constant refusall of all idols in the world, enen all things which might entice vs to loue them in stead of God, by sound affection and practise declaring our resolution to cleaue to God, as our sufficient happinesse, though all the world follow their profits or pleasures, &c.

2. We must prouide and *prepare a place for God*, that hee may dwell with vs, wheresoeuer we dwell, Exod. 15. 2. It is a signe of our true loue to God, why wee cannot

cannot live without him. He that can be content to live in any place where he is not powerfully present in his ordinances, shews no love to God. It should be our chiefe care to seate our selues so in the world, as the Lord and his presence may bee provided for, that he may reigne amongst vs by the Scepter of his word.

3. We must shew our loue to God, by our *loue to the Lord Iesus* the Sonne of God: we must *kisse the Sonne*, Psal. 2. vlt. And if any man *loue not the Lord Iesus*, hee *hath not the Father*, 1. Cor. 16. 22.

Wee shew that we loue God, when we highly esteeme Iesus Christ, and make much of him in our hearts, and striue to fire our affections towards him; and this must be our care through the passages of our life, to *forme in vs the loue of the Lord Iesus*, that we may long after him, and haue the desires of our soules after

3. By shewing our loue to Iesus Christ.

4. By wal-
king with
God.

ter him and his comming.

4. We must shew our loue to God, by *walking with him*, Gen. 17. 1. Mic. 6. 8. The Lord doth not account it a signe of loue to offer to him a thousand rams, or riuers of oyle: but this is it that pleaseth him, *To humble our selues to walke before him.*

Now we walke with God diuerse waies.

Men walk
with God
5. waies.

1. When we *set the Lord alwaies before us*, remembring his holy presence, and not daring to goe long without thinking of God, Psal. 16. 18.

2. When we *nourish the motions of the Spirit*, and retire our selues of purpose to entertaine them.

3. When we daily haue *recourse to those meanes* by which the Lord is pleased to conuerse with men, and not rest in the bare vse of the meanes, but st. iue to finde out *the Lord in his holy presence*, in euery ordinance of his,

his, Psalme 63. 1, 2.

4. When we vse our selues to *Soliloquies* with God, taking all occasions to speake to God by prayer, and priuate meditation of things offered to vs, out of which we could extract matter for frequent *eiaculations*, lifting vp our hearts vpon the very first motions of good vnto God, Psal. 63. 5, 6.

5. When our hearts are fired with *longing desires* after his presence of glory in heauen, 2. Cor.

5. 8,

Thus of our walking with God.

6. We should manifest our loue to God, by *honouring him*: For this is one speciall way by which God requires to haue our loue shewed to him, Mal. 1. 6. Now there are many wayes, by which in our conuersation, we may declare our desire to honour our God: as,

1. By performing the care of
busi-

5. By honouring
God.

10. waies
of hono-
ring God.

businesses that concerne his kingdome, about all other businesses, and shewing our respect of the duties of the first Table that concerne God, before the duties that concerne men in the second Table: wee honouring him by *seeking his kingdome first*: First (I say) in the *precedencie of time* and first, in respect of the *measure of our affections*, Math. 6. shewing a desire to please him rather then all the world.

2. By making a bold and *open profession* of Gods truth vpon all occasions, without feare of oppositions or snares of the world.

3. By *griening heartily for the dishonour* done vnto him, by the blasphemies or prophanenesse of his enemies, Psal. 42. 3.

4. By *directing all our actions to his glory*, striving in all things to order them so, that some way God may be praised by vs or others, 1. Cor. 10. 31.

5. By our *willingnesse to suffer* any

any thing for his sake, though it were extremities, euen the losse of all worldly things, yea and life it selfe, if we were called to it.

6. By honouring them that feare his Name, and are begotten of him, and beare his image, receiuing them, and making much of them, and defending them for the loue we beare to God himselfe, Psal. 15. 1. Ioh 5. 1.

7. By hating them that are his enemies, as if they were our own, conceiuing more dislike of them for dishonouring God, then for any wrongs they could doe vnto vs, Psal. 139. 21, 22.

8. We honour God when we speake of the Oracles of God with all reuerence as may become the nature and glory of them, Commandement 3. 1. Pet. 4 11.

9. We honour him by gifts bestowed vpon him, when we bring to him our free-will offerings, such as are the first frutes of all our increase,

crease, when out of all things wherein God hath prospered vs, wee with gladnesse consecrate a part for the furtherance of his worship, or the maintenance of his poore: Prouerbs 3.6. Esay 60.6.

10. We honour him, *when we praise him*. One vsuall way by which we honour great persons in the world, is by taking all occasions to magnifie them, by commending their vertues, or their worthy acts: And this is likewise one great way of honoring God; and therefore with sorrow for our neglects herein, wee should *study his praises* for the time to come, and strue for language to be able readily to do so.

Rules about the
praise of
God.

Now God is prayed diuerse wayes: some of them belong not properly to this place, and therefore I will but touch them.

We praise God.

1. When *we keepe* and obserue
care-

carefully *the solemnities* set apart for his praise, as when we celebrate the Sacrament of the Lords Supper, which is therefore called the Eucharist, because it is to be performed as a thanksgiving & praising of God.

2 When daily we take all occasions in priuate *to blesse God for his daily mercies*: but let these and such like passe, as not proper to this place. We must praise him in our discourse to others: This is required of vs in many Scriptures, Psal. 33. 1. Iob 36. 24. Psal 96. 4. But because this must not bee done cursorily, diuers rules are to be obserued: As,

1. That wee may praise him effectually, we must *wisely consider of his workes*, and so of his nature, to extract from thence sound *arguments* of praise, Psal. 64. 9.

2. We should do well for this purpose to *keepe Records, and Register vp the speciall glorious*

When we commēd God, diuers things are to be obserue.

works of God, Iob. 36. 24 & 37
14. Psal. 78. 7.

3. When we do praise him,
it must be done, *with our whole
heart*, speaking of his praises
with all possible affection, and
not as if wee speak of ordinary
things, Psal. 9. 1.

4. We must thus praise him,
not once, or for one worke of
his, but we must *praise him for all
his workes*, especially *his wonde-
rous workes*, Psal 9 1. and 105. 1,
2 and 106. 2.

5. We must praise him from
day to day, and continue to doe
it, *while we live*, Psal. 63 4. and
96. 3.

6. This is a dutie that *all the
kindreds of the people are bound to:*
All the people must praise him,
Psalme 148. 12, 13. and 96.
6, 7, 8.

Thus of the fift way of shew-
ing our loueto God: and that is
by honouring him.

The sixth way by which we
must

must shew our loue to God, is by *trusting in him*; as men shew, whom they loue most, by relying most vpon them, and their fauour and helpe. Now there are diuers cases, in which we must shew our trust in God.

1. *By relying vpon his mercie for our iustification and saluation*: and in this we should most vse our trust, as being in a businesse that most highly concernes vs, Esay 45. 24, 25.

2. *By committing all our workes to him*, for assistance in them, or successe of them: This is to *commit our way to God*, to be carefull to seeke his assistance to helpe vs, to do our duty, and then to leaue the successe of all to his blessing, Psalme 37. 3. 5. Prou. 16. 3.

3. *By beleeuing all that he saith is true*, whether hee promise, threaten, or comfort by his word, vpon all occasions *beleeuing his Prophets*, 2. Chron. 20. 20.

6. By *trusting in him*.

How we must shew it that we trust God.

How
we may
prooue
that wee
trust God
in dis-
tresse.

In rely-
ing vpon
God in
afflictiō.

4. By *staying our hearts vpon him in all our distresses.* Now in the time of distresse we may proue, that we trust in God diuers wayes: As

1. By *running to him, and pouring our hearts before him,* making our moane vnto him, Psal. 18. 2. and 62. 10. Looke amongst men, to whom we first run to make our moane in our distresse, and that person is he whom we most loue, and trust: so is it towards God.

2. By *casting our cares and burthens vpon him,* Psal. 55. 22.

3. By *not respecting th: proud, and such as turne aside to lies,* Psal. 40. 4.

4. By *relying vpon his helpe,* Ioel 3. 16. Esay 50. 11. But then we must obserue how we must relie vpon Gods helpe: for there are many things we must cast out of our hearts in affliction. When we haue beene with the Lord and committed our selues
to

to him, wee must relie vpon him.

we must
auoide 5.
things.

1. *Without leaning to our owne understanding,* or wilfull inclination to follow our own courses, and projects, Prou. 3. 5.

2. *Without murmuring,* Or repining at our condition, or vexing our selues at the providence of God towards vs, Psal. 37. 7.

3. *Without feare,* that is, without mistrustfull feares, and seruile perturbations, imagining euils, which the Lord hath not brought vpon vs, Psal. 3. 6. and 27. 1.

4. *Without vsing ill meanes* to get out of distresse, Amos 5. 4, 6.

5. Yea, lastly, *without care,* that is, without distrustfull carking cares, Phil. 4. 6.

Thus of the sixth way of shewing our loue to God, and that is by trusting in him.

The seauenth and last way, by which we must shew our loue to God, is, *To obey him:* For this

7. By
Obeying
him.

is the loue of God, that we keepe his commandements: Neither is the signe in this, that we doe what God requires for the matter, but that his commandements are not grieuous vnto vs: We loue God, if we loue to do his worke, and if we lift up our hearts in his wayes, setting vpon his worke with a speciall readinesse, and strength of desire, and more then ordinary care, 1. Ioh. 5. 2. 2. Chron. 17. 6. and 19. 2.

Thus of the matter, that is, the thing by which we must shew our loue to God; the manner also is to be considered: For in all those things which wee would do at any time to prooue our loue to God, we must looke to the manner how we do them, as was a little touched before: Now distinctly we must bring to the declaration of our loue to God, two things;

2. Things
in the
manner
of shew-
ing our
loue to
God.

1. *Fervencie.*

2. *Fear.*

For

For the first, wee must loue God and shew it in seruencie of our loue. How? Euen with *all our hearts*, and *all our soules*, and *all our might*, and *all our understanding*. Our hearts must be more inflamed then they are in shewing loue to wife, children, friends, parents, &c. We must loue God *aboue all*, Deut. 6, 3. and 30. 6.

1. Feruencie.

For the second, we must loue God and shew it too, but it must be *with feare*. Howsoever wi h men true loue casts ont feare, yet God being so infinite in glorie and maiestie, wee must loue him, but yet with feare. Now that this may not be mistaken, I will set downe the particulars of this feare.

2. Feare.

We must shew our feare :

1. By entertaining *lawfull thoughts* of his dreadful maiesty, casting out all vile, meane, and vaine thoughts of him, Daniel 6. 26.

Eight wayes by which we shew our feare of God.

2. By

2. *By departing from euill, that might any way displease him, being tender in this point, not daring to presume, or plead impunitie, or freedome from danger, but in all things desire to auoide what might anger him, Prou. 3.7.*

3. *By vsing all ~~tear~~mes of heartie abasement of our selues, when we come before him. Thus Abraham calls himselfe dust and ashes; and thus we should humbly our selues under the mighty hand of God, 1 Pet. 5. 9.*

4. *By doing his will without fearing man, or any other creature, Esay 8. 12, 13.*

5. *By a daily and reuerent remembrance of his continuall holy presence.*

6. *By trembling at his iudgement, Psal. 44. Hab. vlt.*

7. *By the humble vsing of all the meanes of communion with God, vsing his Ordinances with all conuenient reverence, attention,*

tion, and abasement of our selves, Mal. 2. 5.

8. Lastly, by the reuerend use of his very Titles, fearing that great, and fearefull Name of the Lord our God, Deut. 28. 58.

CHAP. VII.

Rules that concerne the preseruation of our loue to God.

Hitherto of the Rules that concerne the manifestation of our loue to God: The rest of the Rules serue to teach vs, how to *preserue in vs this loue to God*. Now that we may continue in our loue to God, we must obserue these rules.

I. We must separate our selves from all others to be his, Leuit. 20. 26. auoyding fellowship with the seruants of a strange God, that might any way entice vs from the loue of God; yea we should

so much alienate our hearts from al idols, that we should not *make mention of their names*, and therefore daily confirme our hearts in that purpose to cleaue to God alone, *Leu. 20. 26. Mal. 2. 11. Exod. 34. 11, 14, 15. and 23. 13. Act. 11. 23. Iosh. 23. 8.*

2. We must beware, that *we forget not God*, nor goe too long without effectual remembrance of him. They that can liue whole dayes and weekes without any care to thinke of God, may be sure their hearts are voide of the loue of God; and as euer we would continue to loue God, we must be carefull euery day to remember him, and thinke vpon him, *Deut. 6. 12. & 23. 18.*

3. We must labour *to edifie our selues in our most holy faith*; we must build vp our hearts in the assurance of that wonderfull loue God hath shewed to vs: and this will preserue and keepe vs in our loue to him againe,
Iude

Iude 20.

4. Wee must pray in the holy Ghost, as is shewed in the same place: prayer preserues acquaintance with God, and exceedingly quickens the hart; and besides, drawes from God new pledges of his loue to vs, which may serue to kindle our affections towards him.

5. In the same place another rule is imported: and that is the daily expectation of the comming of Christ: for the terrour of that Day will mooue vs to shew all possible loue to God, and so wil that singular glorie we are assured to receiue in that day.

6. In the vse of all Gods Ordinances, we must be carefull to seek out the face of God, which is that speciall presence of his grace. For the loue of God will decay in vs, if once we come to vse the means onely for forme, and an outward shew, Psal 105.
4. And if we misse of God in his
Ordi-

Ordinances, we must neuer bee quit, till we *find him whom our loue loueth*, Cant 3.1. Psal. 63.1.

7. We must *preserue the truth* he hath deliuered to vs; yea, we must *contend for it*: for sound doctrine laid vp in our hearts, will p^reserue in vs soundnesse of affection to God, Iude 3.

8. Wee must get *Catalogues of Gods praises* in particular, and fill our hearts with the knowledge and contemplation of them.

9. If we would be preserved in the loue of God, we must labour to attaine to the ability to *reioyce in God*, and *delight our selues in God*. A wife that would increase her loue to her husband, must strue to solace her selfe often with her husband, and to forme in her heart a speciall delight in him: So must we doe to God. This is miserably neglected, and yet exceedingly necessary: Nor is it an ordinarie ioy we should take in God, but we

we should ioy in him, first, *with all our hearts*: secondly, not for a time, but alwaies, euery day; nor with common, but with *exceeding ioyes*, Phil 4.4 Psal. 37 4. & 68. 3, 4 & 105. 3. Now that this point may be the better vnderstood, I will consider of two things: first, what it is to delight and ioy in God: secondly, what we should do that we might delight, and take pleasure in God.

For the first, this delight in God hath in it foure things distinctly,

First, a *spirituall satisfaction*, or contentment arising from the assurance of Gods loue to vs, as hauing enough that he regards vs; thus, *Dauid saith, his soule was satisfied as with marrow*, Psal. 63. 5. & 149. 2.

Secondly, a ioyfull entertainment of all passages of loue betweene God and vs; especially in the vse of his Ordinances.

Thirdly, a *delightfull contemplation*

About re-
ioycing
in God.

What it
is to re-
ioyce or
delight
our selues
in God.

plation of God and his mercies.

Fourthly, a *glorifying in God*, and extolling of his praises, as by discourse, so by *singing of Psalmes*, 1. Cor. 1. 31. Psal. 33. 1. & 105. 3 & 68. 3, 4.

Now for the attainment of the ioying in God.

What we
must do
that we
might be
able to
ioy in
God.

1. We must *mourne often for our disabilities* herein, and pray to God to forme this delight in vs.

2. We must *restraine carnall ioyes*, and cares: for the excesse of both doth exceedingly dull the heart, and withdrawes it care of delight in God, Ioh 2. 8. Phil. 4. 4, 5, 6.

3. Wee must exercise our selues with all the ioy wee can *in the word of God*, Psal. 119. 14. 16.

4 We must take heed of listening to Obiections against the loue of God to vs, whether they arise from Sathan, or our owne flesh.

5. We

5. We must often obserue the miseries of the wicked in comparison of our happy estate in Christ, Hab. 3. 17, 18.

6. We must seeke a delightful conuersation with the godly.

7. We must take heed of domesticall euils, our home sinnes, the corruptions that would daily preuaile in vs, Iob 22. 23, 26.

8. We must restraine our owne beleefe about the acceptation of the good duties we performe; and to this end we must take heed, that we be *neither iust ouermuch*, by attributing too much to our selues: nor yet *wicked ouermuch*, in condemning all we doe, as hatefull to God. For this last doth maruellously hinder ys from ioying in God.

CHAP. VIII.

*Containing generall Rules about
Gods service.*

Rules a-
bout the
service of
God.

Hitherto of the first sort of Rules, that concerne our carriage towards God, namely, those that concerne our loue to God. Now the second sort of Rules follow, and that is, those that cōcerne the seruice of God; and these may be cast into two rankes: for they either concerne the *parts* of Gods worship, or the *time* of Gods worship.

The Rules that concerne the parts of Gods worship, are either *generall*, which binde vs to the good behauiour in all parts of Gods worship; or else *certaine specialties* of Direction, that concerne some part of Gods worship onely.

9. Things
to bee
remem-

Now for the generall Rules we should know and remember, that there are nine things to be
looked

looked too, and brought to the practise of euery part of Gods worship.

bred in euery part of Gods worship.

The first is *preparation*; wee must in some sort conferre with our owne hearts, and prepare them, before we go before God to doe any seruice, Iob 11.13. Psal. 4.4. Ezech. 7.10.

Secondly, we must come with *all reuerence and godly feare*, Heb, 12.28, Psal. 2.11.

Thirdly, we must performe the seruice in *repentance* for our sins: we must not come before God in the loue of any sinne; if we do, we lose our labour, and God will loath our works, Esay 1. Iob 11.14. Wee must haue *cleane hands and a pure heart*, or else no seruice of God will bee accepted, Psal. 119.11 & 24.4.

Fourthly; it must grieue vs that others will not serue God, Psal. 119.139.

Fifthly, we must performe euery seruice *in the name of Christ*,

or

or else it cannot be accepted, by reason of that euill that cleaues to our best workes: whether we pray or giue thanks, or *whatsoeuer we doe, we must doe it in the name of Christ*, Col. 3. 17.

Sixtly, in euery seruice of God we must as neere as it may bee, *giue God the first praise*, preferring the respects of God and his worship, before our selues, or the regard of others: wee must serue him *besimes*, seeking God in the first place, Iob 8. 5. Math. 6. 34. Psal. 5. 3.

Seuenthly, when we do any seruice to God, we must doe it *with all our hearts*, with as much willingnesse as may bee, so as it may appeare, that wee *loue to be his seruants*, the Prophets phrase is, 1. Sam. 12. 10. 1. Chr. 28. 9. Esay 56. 6.

Eightly, in all seruice we must strue so to serue God, that *we may please him*, not onely carefull to doe the dutie, but carefull of Gods

Gods acceptation. In good duties being chiefly carefull to see Gods approbation, not caring so much for the *praise of men as the praise of God*. In euery part of Gods worship, *our praise must be of God, and not of men*, Heb. 12. 28. Rom. 2. 26.

Ninthly, we must cleane to God, with detestation of all things or persons that might any way draw vs away from his seruice, Deut. 13. 4, 5.

CHAP. IX.

Shewing how we should carrie our selues in Gods house.

Hitherto of the Rules to be obserued in all parts of Gods worship generally.

The speciall Rules concerne, either Gods *publike worship* in his house; or else the particular parts of Gods worship each by themselves.

Rules about the publike worship of God.

The

The godly Christian ought with all care to lay before him the Rules that bind him to the good behaviour in Gods house, and to strive to fashion his nature and practise, as may become the glorie of Gods publike service and presence; and so there be diuers things which in a speciall manner he must looke to in performing Gods publike service:

For cōcerning these publik duties, these rules must be obserued

1. All must
come,

First, that all sorts and degrees of men must appeare before God publikely to doe him homage and service. None must be spared or freed, men, women and children must all take notice of it, that they are bound hereunto, Deut. 31. 11, 12.

2. With
all possi-
ble reue-
rence.

Secondly, we must come our selues *with all possible reuerence,* and *looke to our feete when we enter into the house of God,* and strive to shew before all men our most carefull respect of God and his holy

holy ordinances: For God will be sanctified in them that come nigh him; and he lookes for it at our hands, by our reuerent behauour to be glorified before all the people, *Leu. 10. 3. Eccl. 5. 4.* We should then shew a most holy feare of Gods name and presence, *Psa. 5. 7.*

Thirdly, in publike duties that of the Prophet *David* should be true of vs: *The zeale of Gods house should eate vs vp, Psa. 69. 9.* and this speciall zeale wee should shew,

3. And zeale.

And this zeale wee should shew five wayes.

1. By louing Gods house above all the places in the world; our hearts should be fired in vs in that respect, that we may truly say with *David*, *O how I loue thy house, Psa. 26. 8.*

2. By confirming our owne hearts in a resolution to resort to Gods house with ioy and gladnesse, notwithstanding the cornes & oppositions of worldly men and persons.

3. By stirring vp others with all

all importunitie to goe vp with them to worship God in Sion, Esay 2.2.

4. By making haste to Gods worship, going to the house of God with the first, and with willing hearts, with an holy thirst after the meanes, flocking and flying thither *as the clouds, or as so many doves to their windowes,* Zach. 8. 21. Psal. 110. 3. Esay 35. 1. and 60. 8.

5. By forwardnesse and cheerfulnesse in contributing towards the maintenance of Gods house and service in the meanes thereof, Esay 60. 8, 9.

6. By grievuing heartily because other men neglect or contemne the house of God, and haue no more minde to keepe Gods law, Psal. 119. 136.

Thus of that speciall zeale we should shew about Gods publike worship.

Fourthly, wee should in all publike duties *serue God with*

4. With
one con-
sent.

one

one consent and one heart. There should appeare in Gods seruants a wonderfull desire of *unanimity* and concord. They *should serue the Lord with one shoulder*, that when they speak to God, it may be as the voice of one man; whē the Lord speakes to them, they should heare with one heart. It is a marvellous glorie in Religion, when people can come once to this, *to serue the Lord with one shoulder*, Zeph. 3. 9.

Lastly, in the 52. Psal. v. 8, 9. wee may gather three other rules, which in a speciall manner fit vs for a right behauiour in Gods house.

First, we should alwaies be *as green Olive trees in the house of the Lord*. Howsoeuer it goe with men in the world, yet when we come before the Lord, our hearts shall reioyce and reuiue, and our spirits be fresh & cheerful, and our affections should be healed of al the cares or distempers

Three other rules gathered out of the Psal. 52. 8, 9.

pers were before in them: Gods ordinances should haue such a power ouer vs, as to make a sudden fresh spring of desires and holy thoughts in vs. There is this power in the ordinances of God to effect this, if the fault be not in vs, I mean, when these ordinances are exercised in the power and life of them.

Secondly, wee must *trust on the mercy of God*, bringing an heart ready to beleue euery good word of God; resolving that if the Lord will speake comfortably to his seruants, wee will not dishonour his consolations through carelesnesse or vnbeleefe; but receiue them with all our hearts, and establish our selues in the safe-keeping of his good word.

Thirdly, wee must resolve to be *thankfull*, with all tendernesse for all experiences of Gods presence and goodnesse towards vs in the means, vowing with *Dauid*,

uid, to praise him for ever for the.

And if the Lord doe withhold his power and presence for a time, so as we feele not the effectualnesse of his ordinances: yet wee should resolute without distemper, to waite upon the Lord, and obserue him according to the seasons of his grace.

CHAP. X.

Rules that order vs about hearing of the word.

THUS of the rules that wee must obserue in all publike seruice of God. Now there be certaine speciall rules which must bee particularly heeded in each part of Gods worship by it selfe. And first I will begin with those rules, which wee must more specially obserue in hearing the word of God, and these are of three sorts.

Rules that order vs in hearing the word of God.

A a 1. Some

1. Some bind vs to the good behauour, before we come to heare.

2. Some at the time of hearing.

3. Some after we haue heard.

1. Before
we come.

1. Before we come to heare, wee must bring with vs two things.

1. A resolution to deny our owne wits, reasons, opinions, and conceits, and emptie our heads of all perswasion of our own skill, to iudge in the things of the kingdome of God, being ready to beleue and think in all things, as God shall teach vs out of his word. We must be *foales*, that we may be wise, 1. Cor. 3. 18. *humbling our selues at his very feete to receiue his Law*, Deuter. 33. 3.

2. We must bring with vs a *meeke and quiet spirit*, a minde quieted from passions, lusts, and perturbations, and at rest from the turmoyling cares of this world.

world. The word is able to doe great things in our hearts, if we *receine it with meeknesse*, James 1.

19.

Secondly, at the time of hearing, we must looke to two rules.

2. In the time of hearing.

First, we must hearken without distraction: we must heare, as if it were for our liues, we must *incline our eares*, and shake off all impediments arising from our owne drowfinesse, preiudice, or vaine thoughts, or distracting objects, Esay 55. 3. Psal. 119. 113.

Secondly, we must *prone all things*, and keepe that which is good. We must heare with iudgement, & hearken for our selues, hauing speciall care to looke to that doctrine which in particular concernes vs, to lay it vp in our hearts, and apply it effectually. This is a rule of singular thrift in godlines. If we did marke what sin in vs the Lord reprobues, or

Note,

what comfort is specially fitted to our hearts: or what direction doth specially concerne vs: He hath an honest memory that wil be sure to keepe these things, though he forget all the rest; and he hath a wretched memorie, and heart too, that forgets these things, though he could repeate all the Sermon *verbatim*.

3. After we haue heard,

Thirdly, after we haue heard, two things also must be further done.

First, we must by *meditation* labour to make those things we haue heard, which concerne vs, fast, that *they runne not out* of our mindes, and we must take heed that neither the diuell steale away the good seed, nor our own heart through negligence forget it. Neither is this a worke for an houre after, to keep these things till we may repeate them to others, but ought to be our daily worke, especially the weeke after to thinke so often of them,

till

till there be a sure impression of the word in our hearts, Hebr.

2. 1, 2.

Secondly, we must yet further see to it, that we be *doers of the word*, yea we must *observe to doe*: as the phrase of the holy Ghost is. It is the wisdom of God so to dispose of his ordinances, that we receive our directions by parcels, and there is a time of *interim* betweene Sabbath and Sabbath, Sermon and Sermon, that we might in that space learne to frame our selues to the obediēce of the truths received, that so we might be ready to receive new lessons from the Lord. The surest way for the husbandman to keepe his seed, is not to lay it vp in his barn, but to cast it into the ground: for what is sowed, he may receive againe with advantage; or if he might faile of an haruest from his feede in nature, yet godly men shall neuer faile to receive what

they fow by practife, with increase. So much of the truth, as is put into practife, is sure for euer; the rest may be lost: and it is a singular helpe to a Christian, if he set vpon his obedience while the doctrine is yet fresh in his minde; for delay will compasse him about with many difficulties, and he will want those inward incitations, that might stirre vp his heart with power and strength to obey.

CHAP. XI.

Rules about the Sacrament of Baptisme.

THUS of the rules of our carriage about hearing: Next we are to consider, how we are to order our liues in respect of the Sacraments: The Sacraments are two: Baptisme, and the Lords Supper.

The

The duties we are bound to in respect of Baptisme, concerne either

Rules about baptisme.

1. Our children.

2. Our selues.

3. Others.

For our children, it is our duty to present them vnto Baptisme, but withall we must look to it, that it be done in due time, and with faith and thankfulnes to God. *In due time*, so as thereby we signifie our great estimation of Gods mercy to our seed, and our great desire to haue the Couenant sealed, euen vnto them. We must also bring them to Baptisme *with faith* in Gods couenant. The Lord hath bound himselfe to *be our God, and the God of our seed*: Now it is our parts to giue glory to God, and to declare before the Lord our perswasion of his goodnesse and claime to that part of his Couenāt. By faith we plead our right, whereas by vnbeleefe we giue

1. About our children.

God occasion to neglect our seed. I adde also, with *thankfulness*, because wee ought with great ioy and acknowledgment of the free grace of God, to behold our seede admitted in the sure couenant of mercy and saluation with our selues, & ought to thinke that God hath done more for our children, to admit them into the couenant by Baptisme, then if the greatest person on earth had made vpon them the assurance of some great estate of maintenance or preferment.

2 About
our selues

Secondly, for our selues, we must make conscience of it, to make vse of our own Baptisme, and that throughout the whole course of our life : It is giuen vs as a *scale* of Gods promises, and as a *vow* of our obedience, and so we must make vse of it al the dayes of our life, especially in three cases.

In three
things.

First, in the case of doubting and feare

feare of the forgiuenesse of our finnes ; or of the saluation of our soules: for *Baptisme saueth vs*, that is, effectually assures vs of our saluation ; and we do not offend in trusting Gods promise made in his word, and signed & sealed in Baptisme. As certainly doth it saue our soules, as the *Arke saued the bodies of Noah* and his household ; so as we cannot miscarry, if we leape not out of the Arke into the Seas of waters. Let vs sticke to our Baptisme, and then we are safe: The washing in Baptisme did assure the washing of our soules by the blood of Christ for our finnes. If I be tempted to doubt of my saluation, I must say to my owne soule : Hath not the Lord prouided me the Arke of Baptisme to preserue me from the seas of his wrath ? And if I doubt the forgiuenesse of finnes, I must say : Hath not the Lord washed me from my finnes by the blood of his Sonne ? Did he

not shew me so much in Baptisme? We sin shamefully, in that we do not make this vse, but neglect the confidence Baptisme should worke in vs, as if the Lord had but dallied with vs, or that Baptisme were but some idle Ceremony, 1. Pet. 3. 21. 1. Cor. 15. 29. Acts 22. 16.

How
Baptisme
may help
vs against
sinne.

Secondly, in the case of temptation to commit sin: we ought to fight against sinne by this mighty *weapon* of our Baptisme, and so we may do by diuerse arguments: As

First, in my Baptisme I haue made a vowe to God, that I would cleaue to him in Iesus Christ, and renounce the world, the diuell, and sinne: and shall I breake my vow to God, that would be ashamed to breake my promise to men?

Secondly, my Baptisme was the *Baptisme of repentance*: and shall I yet liue in sinne? My body was washed: and shall my soule be

be still impure? Matth. 3. 11.
Mark. 1. 4. Acts 13. 24.

Thirdly, by Baptisme I was assured of the *vertue of the death of Christ* to kill sinne in me; and shall I not beleue the *operation of God*, that he can deliuer me from the powerful temptations, or inclinations to any sinne? Shall I not seeke strength of Christ? or shal I betray my selfe to the diuell and the flesh? In Christ *I am dead to sinne, and shall I yet liue therein?* Rom. 6. 1, 3. Col. 2. 12.

Thirdly, our Baptisme must bee vsed against the doubts of perseuering, or whether we shal be kept vnto saluatio, and whether our bodies shall bee raised againe at the last day: for God hath assured all this vnto vs in our Baptisme, that we haue our part not onely in the death of Christ, but also in the resurrection of Christ: and if Christ be raised in vs, *Christ can dye no more*

more; either in himself, or in our hearts, and the same power that raised him out of the graue, will also raise vp our bodies at the last day, as is pleaded, Romans 6. 10. &c. Galath. 3. 27, 28. 1. Cor. 15. 39. 1. Pet. 3. 21. If we be baptised and beleene, we shall certainly be saued, Mark. 16. 16.

Thus as it concernes our selues.

3. In respect of others.

3. In respect of others, we are bound to the good behauour in Baptisme: as to acknowledge the communion of Saints; so are we tied to preserue our selues in all brotherly loue with the godly, who weare the same hiuery with vs, and are Souldiers prest to the same warre, and haue taken vpon them the same holy Vow with vs: We are bound in Baptisme to loue them, to stand for them aboue all other people, and to liue with them in all holy loue, to our liues end, Eph. 4. 3, 4, 5. 1. Cor. 12. 13. & 1. 13. Gal. 3. 27, 28.

CHAP.

CHAP. XII.

Rules about the Lords

Supper.

Hitherto concerning Baptisme: The rules that concerne the Lords Supper follow.

Now concerning this Sacrament, we are charged with these things.

First, *Examination*, 1 Cor. 11. we must *examine our selves*, and *so eat and drinke*: Examine our selves, so as we be sure there be no sinne in our hearts and lines, which we haue committed, but we are desirous to forsake, and do *unfeignedly iudge our selves* for it, being as desirous to forsake it, as we desire God should in the Sacrament forgiue it.

Secondly, *The discerning of the Lords Body and Blood*: so coming to partake of these outward signes of Bread & Wine,

as

Rules about the Lords Supper.

1. Wee must examine our selves,

2. Wee must discern the Lords Supper.

as we withall know and beleue the presence of Christ; and that God doth as effectually giue Christ to the soule of the beleuer, as he giues Bread and Wine to his bodie : yea, we must thus discerne and beleue, that he is there offered and giuen vnto vs also, and that God doth not delude vs, but as truely giues vs the Body and Bloud of Christ, as he doth by the Minister giue vs the bread and wine, 1. Cor. 11.

3. We
must shew
forth
Christs
death.

Thirdly, *The shewing forth of the death of Christ* : This is a solemnitie, where we must intend to make a solemn remembrance of the Passion and Death of our Saviour, not onely in being present at the breaking of the bread and powring out of the Wine, but in raising vp in our hearts a thankfull remembrance of his grievous sufferings and death for our sins, Mat. 26, 1. Cor. 11.

4. We
vow to
cleave to
the godly

Fourthly, *Fellowship and louing communion with the godly*, which
we

we both signifie, and vow in the Sacraments, and testifie before God & men, that we will cleave vnto them aboue all the people in the world, as being the *same bread* with vs, euen members of the same mysticall Bodie of Christ, 1. Cor. 10.

Fifthly, speciall *reconciliation* with such as we haue offended, bearing malice to no man, and desiring and seeking peace with all sorts of men, Matth. 5. Rom.

12.

Sixtly, and lastly, *The vowes of sincerity*, resolving to keepe this *feast* all our life *in the unleavened bread of sinceritie and truth*, euen to spend our dayes in all vp-rightnesse of heart, and vnfeigned hatred of all sinne and hypocrisie, 1. Cor. 5. 8.

5. Wee must be reconciled.

6. Wee vow an holy life.

CHAP. XIII.

Rules about Prayer.

Rules
about
prayer.

Thy
words
must be
few.

THus of the Sacraments.

The Rules concerning prayer follow; where besides the generall Rules that belong to all worship, these things in speciall must be heeded concerning prayer.

1. *Thy words must be few*, Eccles. 5. 1, 2. and the reason is, because *God is in heauen, and thou art on earth*. He is full of maiestie and wisdom, and thou art an infirme and sinfull creature. Length of it selfe doth not commend prayer; we must speake as becomes the maiestie of God, without *vaine repetitions and bablings*; pattering ouer of the same things is not pleasing to God: as *affectation* is ill in any thing, so much more ill in prayer. This rule may be vnfauiory to the taste
of

of some that are transported with rash zeale : but let them take heede of *wil-worship* ; the words are so plaine in the text, as they must informe themselves about them : The Lord knew what was fittest for vs, when he gaue vs this charge.

2. *Thy heart must be lifted vp.* in the performance of this dutie: this is often imported in diuerse Scriptures; and this lifting vp of the heart hath diuerse things in it.

2. The heart must be lifted vp.

1. *Vnderstanding* : thou must be aduised what thou prayest for, and know thy warrant, that what thou askest is according to Gods will, 1. Cor. 14. 15. Ioh. 5. 14.

2. *Freedome from distractions* : thy heart must be cleansed from passions and lusts : thy prayer must be *without wrath*, 1. Tim. 3. 8. And as the distractions arising from passion must be auoided, so must al other distractiōs.

3. *Fer-*

3. Use all
maner of
prayer.

3. *Fervencie*, or the stretching out of the affections according to the matter of prayer; thou must expresse the affections of prayer: for God lookes at the *prayer of thy heart*; not at the prayer of thy lips onely.

3. Thou must pray *with all manner of prayer*, according to the occasions of prayer. Thou must pray at thy set times daily, and thou must pray also with *ejaculations* (as the Diuines call them) that is, those sudden and short speeches to God, whē thy heart is moued vpon special occasion. Thou must vse *Supplications, Deprecations, Intercessions, Confessions, giuing of thanks*, or the like, according to thy necessities, or the other occasions of thy life. Thou must stroue to get a fitnesse and language to speak vnto God for thy selfe in thine owne words, as may best expresse the desires of thine heart, Eph. 6. 18.

4. Thou

4. Thou must *continue and persevere in prayer without ceasing*: prayer must be the worke of thy whole life, not an exercise for a fit, for a day or two, or a weeke or two, or a moneth or two: thou must make conscience of *prayer alwayes*, Ephes. 6. 18. 1. Thess. 3. 17.

5. When thy prayer is grounded vpon Gods will, thou must be *instant* and not *faint*, or be discouraged. Thou must pray *without doubting and waivering*, as resolved neuer to cease praying, till God heare and shew mercy. It is baseness of minde, not humilitie, to be quickly discouraged: if God entertaine vs not according to our expectation or liking, we must not be weary of seeking to God, but set vpon prayer, with a resolution to take no nay, Luk. 18. 1. Iam. 1. 6.

6. Thou must remember *supplication for all Saints*, especially to pray heartily for *Magistrates* and

4. Thou must persevere in prayer.

5. Thou must be instant, without fainting or discouragement.

6. With supplication for all Saints

7. In all
things
giue
thankes.

and *Ministers*, especially those vnder whose charge thou art, Ephes. 6. 18, 19. 1. Tim. 2. 1.

7. Thou must looke to it, that *in all things thou giue thankes*. Let the Lord see the truth of thy heart herein, that what thou obtainest from God, especially by prayer, thou wilt with all gladnesse remember and acknowledge: this Rule must by no meanes be forgotten, 1. Thess. 5. 18. Col. 4. 2.

CHAP. XIII.

Rules about reading the Scriptures.

Rules a-
bout rea-

THus of the Rules that concerne prayer. There remaines the reading of Scripture, and singing of Psalmes, as the other part of the ordinarie worship of God.

Concerning the reading of the

the Scriptures, I will instance in one place of Scripture onely, which containes the charge giuent to *Ioshua*, Cha. 1. 8, 9. which comprehends the substance of the necessarie directions about priuate reading. I say *necessarie*; for godly men may, and haue aduised diuerse courses for reading of Scripture, which are not absolutely necessarie, but *arbitrarie*, as may stand with the leisure and capacity of the persons that will reade: such are those directions that shew how many Chapters may be read in a day, and what things may be obserued in reading, &c. which, as they may be profitable to many Christians, and expedient too, yet they must not be vnderstood so, as that those persons sinne, which reade not so often, or so many Chapters, or the like. The things therefore that must necessarily be obserued by such as can reade the Bible, I take to be these.

First,

ding the
scripture.

1. Reade
daily.

First, they must *exercise themselves therein daily*, they must constantly be employed therein; and if their occasions interrupt them at some time, they must redeeme it at other times. This is the praise of the blessed man, *That he exerciseth himselfe in Gods Law day and night*, that is, constantly, P^{sa}. 1. 2.

2. Meditate of
what thou
readest.

Secondly, in reading they must *meditate therein*, that is, they must obserue profitable things as they reade, *attending to reading*, and marking what the Lord saith vnto them by that part of the word which they reade. This is that meditation which is chiefly required of Christians, to get into their hearts good thoughts from the matter they reade of, so as they may the better be enabled to employ their thoughts all the day after.

3. Confer
vpon it.

Thirdly, the *word of God must not depart out of their mouth*; they must make the best vse of it they can,

can, in conference to speak of it to others, for the edification of themselves and others.

Fourthly, they must obserue in their reading what the Lord saith vnto them, that concernes their practise. They *must obserue* to doe according to those holy directions they reade of. They must bring a mind desirous and resolute to let the word of God both informe them and reforme them, making conscience of it, to let God direct them by his holy word read, and not onely by the word preached to them: their liues must bee bettered by their reading; and to that end they must obserue the chiefeest things they can out of their reading, to remember them in their practise.

4. Resolute to obey.

CHAP. XV.

*Rules about singing of
Psalmes.*

Rules a-
bout sin-
ging of
Psalmes,

THe rules that concerne the singing of Psalmes, are summarily comprehended in that place, Coloss. 3. 16. and they are these.

First, they must *teach one another by their Psalms and Hymnes and spirituall songs.* They must learne to profit, and make good vse of the holy matter contained in the Psalmes they sing. Secondly, they must *sing with their hearts*; they must attend to the matter they sing of, and lift vp their hearts, as well as their voices.

Thirdly, they must *sing with grace in their hearts*; they must employ the graces of Gods Spirit in singing of Psalmes, as well as in prayer, or any other ordinance

nance of God.

Fourthly, they must *make melodie to the Lord*: They must direct their songs to God, and to his glory, and not vse them as meere ciuill employments, but as parts of Gods seruice.

CHAP. XVI.

Rules about Vowing and Swearing.

Hitherto of the Rules that concerne the most vsuall parts of Gods seruice: there are other parts of Gods seruice, which are to be vsed but at certaine times, and vpon speciall occasions, and these are *Vowes*, and *Oathes* and *Fasting*.

The rules about Vowing are briefly comprehended in that place, Eccl 5. 3, 4. and they are chiefly two.

First, *before thou vowest, consi-*

der:

B b

der:

The rules
about
vowing.

der : consider, I say, thine owne strength, whether thou be able to do it : and consider also the end, that it be to Gods glorie : and consider the matter, that thou vow not things vnlawfull : and consider what may be the euents of thy vow, for all vowes being made before the Angell that takes notice of all couenants, it wil be in vaine afterwards to pleade; it was an errour, thou wast mistaken : God may be angry at thy voice, and destroy the worke of thy hands : Be not rash therefore, to cause thy flesh to sinne therein.

Secondly, when thou hast vowed thy vow to God, deferre not to pay it, be sure thou perform it : it is a grieuous offence to breake a lawfull vow : Better it is thou shouldst not vow, then that thou shouldst vow, and not pay.

Thus of vowing.

Concerning the Oath, when thou art called to sweare, thou must obserue these rules.

First,

Rules about
sweearing.

First, that thou *sweare not by any thing which is not God*, Ier.

5.7.

Secondly, that thou *sweare in truth*, that is, that thy conscience know, what thou *swearest* is true.

Thirdly, that thou *sweare in iudgement*, that is, with due consideration of the nature of God, and with sound deliberation, not rashly, diligently weighing all things that belong to the matter thou *swearest* about.

Fourthly, that thou *sweare in righteou/nesse*, that is, about lawfull things, & iust matters: Thou must not *sweare* to doe vniust things, as *Dauid* sware to kill *Nabal*: nor must thou *sweare* about impossible things, or about things that are doubtful and vn-certaine: Nor in the forme of thy oath must thou vse such words, as be contumelious to God, or expresse not sufficient reuerence to the Diuine Maiesty,

as they that wickedly sweare by any part of Christ, or such like.

CHAP. XVII.

Rules about Fasting.

THUS of Vowes, and Swea-
ring; Fasting follows. Now
if we would keepe a religious
Fast vnto God, we must obserue
these two Rules.

The
Rules a-
bout a re-
ligious
Fast.

First, we must looke to the
strictnesse of the *abstinence* in the
day of our Fast; for so we must
abstaine from *all sort of meate* as
well as one, and from *our costliest*
apparell, and *from recreations* and
vsuall delights: We must keepe
the day, *as we keepe the Sabbath*,
in forbearing our owne workes,
Ion. 3. 6, 7. 1. Cor. 7. 5. Ioel 1. &
2. Leuit. 16.

Secondly, the time must be
spent in religious duties, as a
Sab-

Sabbath, especially in the exercises that concerne *the humiliation of the soule*, in renewing of our repentance, for the obtaining of pardon of sinne, or some speciall blessing of God, or the preventing, or remoouing of some great iudgement of God.

The former rule concernes onely the ceremonie, or outward exercise of the bodie: but this rule containes the substance of the dutie, without which a religious Fast is not kept vnto God; who regardeth not *the hanging downe of the head like a bull-rush*, if the soule be not humbled before God for sinne: Leuiticus 16. 29. Ioel 1. 14. and 2. 16, 17.

CHAP. XVIII.

Rules about the Sabbath.

Hitherto of the Rules that concerne *the parts of Gods worship*: The rules that concerne *the time of Gods worship*, follow: and this time especially is the Sabbath day.

Rules about the Sabbath.

Now the rules that binde vs to the 'good behauour concerning the Sabbath, concerne either the preparation of the Sabbath, or the manner of performing holy duties on the Sabbath.

I. The preparation to it

The preparation to the Sabbath, containes in it these things.

First, *the ending of all our works* on the fixe dayes, as God did his, Gen. 2. 2.

This example of God is set downe, not onely to shew what he did, but to prescribe vnto vs, what

what we should doe, as is manifest by vrging this example in the reason of the cōmandement. We must then take order to finish the workes of the weeke dayes with such discretion, that neither our heads bee troubled with the cares of them, nor our hands tempted to worke about them on the Sabbath day.

Secondly, the preuenting of domestical grieuances, and perturbations, *Leuit. 19. 3. Ye shall feare euery man his mother and his father, and keepe my Sabbath.* Discords & contentions, and heart-burnings in the members of the family, extend their infection and hurt, euen to the prophaning of Gods Sabbath. The Lord lookes not to be serued aright in *his house*, if people liue not quietly, and louingly, and dutifully in their owne houses.

Thirdly, we must *cleans* our selues, that wee keepe the Sabbath, *Nehemiah 13. 22.* Which place,

B b 4 though

though it speak of Legall cleansing, yet it shadowes out that Morrell and perpetuall care of cleansing our selues, that ought euen to be found in vs. And thus we do cleanse our selues, when *we humble ourselues, that wee may walke with God*, confessing our sinnes euen the sinnes of the week past, & making our peace with God, through the name of Iesus Christ.

2. Of the celebration of the Sabbath.

Thus of the duties of preparation: Now for the manner of keeping the Sabbath, the rules prescribe vnto vs these things:

1. *Rest from all your works*, whether they be *works of labour*, or *works of pleasure*. Works of labour the Scripture instanceth in such, as are *selling of vittuals*: Nehemiah 13. 15. *Carrying of burthens*, Ier. 17. *Iourneying from our places*, Exod 16. 29. the businesse of our callings done by our selues, our children, seruants, or cattell, which the words of the

Com-

Commandement forbid, And as workes of labour, so also *workes of pleasure* are forbidden, Esay 58.13.

2. *Readinesse and delight.* We should *love to be Gods servants* on this day, Esay 56. and *consecrate it with ioy*, as a glorious priuiledge to vs, Esay 58.13. abhorring wearinesse, or a desire to haue the Sabbath gone, and ended, Amos 8.

3. *Care and watchfulnesse.* We must *observe to keepe it.* Exod. 31. 16. we must *take heede to our selues*; that no duty be omitted, and that we no way prophane it, attending our hearts, and our words, Ier. 17.21.

4. *Sinceritie*: and this sinceritie we should shew diuers wayes.

First, by doing Gods worke with as much care as we would do our owne; or rather shewing more care for the seruice of God. They had their double sacrifices

on the Sabbath, in the time of the Law; and we should studie, how we might please God in especiall manner on that day, choosung out the things that might delight him. God hath taken but one day of seuen for his worke; and shall we not do it willingly? Further, if we respect our selues, shall we not be as careful to prouide for our soules on the Sabbath, as for our bodies on the weeke dayes?

2. By *observing the whole day*, as well as a part, and keeping the Sabbath *in our dwellings*, as well as in Gods house: God requires the whole day, and not a part. As we would not be contented our seruants should worke for vs onely an houre or two in the sixe daies: so neither should we yeeld lesse vnto God, then we require for our selues. Nor will it suffice to serue God by publike duties in his House, vnlesse we serue him also by priuate duties in our
owne

owne dwellings, Commandement 4. Levit. 23. 3.

3. By auoiding the lesser violations of the Sabbath, as wel as the greater, especially not transgressing of contempt, or wilfulness in the least things we know to be forbidden. The Prophet instanceth, Esay 58. 13. *We must not speake our owne words.* Thus of sinceritie.

5. The fift thing required of vs, is *Faith*: wee must glorifie God by beleeuing, that hee will make it a day of blessing vnto vs, and performe that blessing he hath promised, accepting our desire to walk before him in the vprightnesse of our hearts, and passing by our infirmities, and frailties. Wee many times disturbe the rest and Sabbath of our soules by vnbeleefe, Commandement 4. Gen. 2. 0. Exod. 31. 23. Ezech. 20. 20. & 46. 2. 5.

6. The last thing is *Deprecation*: we must beseech God, when
wee

we haue done our best, to shew vs mercie, and spare vs for our defects and weakneses. Thus we must end the day and reconcile our selues to God, that the Rest of Iesus Christ may bee established in our hearts, Nehe. 13. 22. And thus of the rules that bind vs to the good behaviour in respect of the time of Gods worship.

CHAP. XIX.

*Rules that shew vs how to carrie
our selues, when we come into
companie, in respect of
Religion.*

Hitherto of the Rules that concerne our carriage towards God.

Now it followes, that I break open those directions, that should bring our liues into order in respect of men : And these rules

Rules
that direct
our carri-
age to-
wards
men.

rules are of two sorts, for either they are such as binde vs to the good behauour *towards all men*, or such as order our conuersation towards *some men onely*, as they are considered to be either *wicked or godly*.

The rules that concerne all men, may be cast into 2. heads, as they belong either to *righteousnesse* or to *mercie*.

1. To-
wards all
men.

The rules that belong to righteousnesse, order vs either *in company*, or *out of company*.

The rules which wee are to obserue *in company*, concerne either,

And so
1 in com-
pany.

1. *Religion*, or

2. *The sinnes*, and faults of others : or

3. *Our owne inoffensue behauiour* towards all men.

For the first, when we come in company, we must be carefull to be that which may become the glory of Gods truth, and the Religion wee professe, that wee take

With due
respect of
Religion.

take not up the name of God in vaine : and thus we shall rightly order our selues, if wee obserue these Rules :

First, to be soundly aduised, before we fall into discourse of Religion, not doing it till God may be glorified by it. *A wise man concealeth knowledge ; but the heart of fooles will publish foolishnesse*: It is as great discretion to know how to conceale knowledge, as it is to know how to vse knowledge.

Auoiding
vain ian-
glings in
3. things.

Secondly, auoide *vaine ianglings and contradictions of words*, such as are

1. *Doubtfull disputations* about Ceremonies, and things indifferent, which *may entangle the weake*, and keepe them from more necessary cares & knowledge, Rom. 14. 1.

2. *Curious Questions*, about things that are not reuealed in the Word, Rom. 12. 3. *Be wise to sobriety.*

3. *Vnpro-*

3. *Vnprofitable reasonings*, such as were those about *Genealogies*, in the Apostles time, 1. Tim. 1.

Thirdly, if thou be asked a reason of the hope that is in thee by such as haue authoritie to require it, or need to seeke it, then answer: But be sure to remember two things; namely, that thou answer *with all reuerence*, as may shew how much thou art affected with the maiestie of Gods truth, and withall *with meekenesse*, that is, without passion or frowardnesse: and without affectation, or conceitednesse, or wilfulnesse in our owne opinions, 1. Pet. 3. 15.

Fourthly, let thy *communication be yea, yea; and nay, nay*: otherwise, customary and vain swearing, is a most damned sinne, and such as God will surely plague.

CHAP. XX.

*Rules that shew vs how to carry our
selues in companie, in respect of
the faults of others.*

How we
must be-
haue our
selues in
company
concer-
ning the
faults of
others.

THUS of our carriage in com-
pany in respect of Religi-
on. Now concerning the faults
of others, we must obserue these
Rules:

First, we must neuer in our dis-
course *justifie the wicked; or con-
demne the righteous*; all excesse
in words is euill, but this is an
abomination to the Lord: We must
euer *honour those that feare the
Lord*; and as for *vile persons, they
are to be condemned*, P^{sa}l. 15. 4. A-
mos 5. 15. Prou. 17. 15.

Secondly, let thy conuersation
and discourse be *without iudging*,
Math. 7. 1. Iam. 3. 17. It is time
exceeding ill spent, that is spent
in censuring of others. And the
rather

rather should we take heede of iudging, if we consider how the holy Ghost hath matched that sinne in that place of *Iames*, we must be *without iudging, without hypocrisie*: as if he would signifie, that great Censurers are commonly great Hypocrites; and as any are more wise, they are more sparing of their censurs.

Note.

Thirdly, thou must not *walke about with tales*; take heede of tale-bearing; *He goeth about as a slanderer that revealeth a secret*, though it be true he speaketh. It is a marvellous euill custome that many haue, to fill vp their discourse with the report of the frailties of others, which they by some meanes or other come vnder-hand to know: this is an euill frequently condemned in Scripture, and yet most vsually practised, as if it were lawfull to speake of any thing which they know to be true: *Thou shalt not walke about with tales, nor stand against*

gainst the bloud of thy neighbour : a strange connexion , by which the Lord imports, that this tale-bearing is a kind of murther ; & it is true in the case of many a man, thou wert as good lay violent hands vpon him, as with that licentiousnesse of words to divulge tales concerning him, Pro 20. 19. and 11. 13. Leuit. 19. 16. And for the better strengthening of this rule, thou art yet charged to look to thy eares too, as well as thy tongue; thou must *not receive euill report against thy neighbour*, but make it appeare thou art not pleased with such tales, Psal. 15. 3. Yea, thou art forbidden the societie of such persons as carry tales ; thou must not *meddle with tale-bearers, nor with such as flatter with their lips* : certainly such creatures commonly flatter the present, and reproach the absent, Prou. 20. 19.

Fourthly, if thou do know an offence in any with whom thou
con-

conuerſeſt, thou ſhalt not hate him
in thy heart, but rather reprove him
plainly. For, he that rebuketh a
man, ſhall afterwards finde more fa-
uour then he that flattereth with his
tongue, Leuit. 19. 17. Prou. 28.
23.

Reprove,
but hate
not.

Fiftly, as for the meere frailties
of others, hold thy tongue, paſſe
by them. *A foole deſpiſeth his
neighbour, but a man of underſtan-
ding will hold his peace,* Prou. 11.

Paſſe by
meere
frailties.

12. Commonly they that haue
moſt defect in themſelues, are
apreſt to contemne others for
their weakneſſes: but a wiſe
man muſt ſo diſtinguiſh of the
faults of others, that he couer
meere frailties, and learne of
God to paſſe by the infirmities
of his ſeruants. The Antitheliſis
ſhewes, that a wiſe man doth
not onely hold his tongue, but
reſtraine his thoughts from
thinking the worſe of others
for ſuch infirmities.

Sixthly, againſt the paſſions
and

and wrongs of others thou must arme thy selfe with a *soft answer*, and be sure thou *render not euill for euill*, Prou. 15. 1. 1. Theff. 5. 15. or rebuke for rebuke, 1. Pet. 3. 9.

CHAP. XXI.

*Rules that shew vs how to carrie
our selues in companie, and
not giue offence.*

Rules
that con-
cerne the
inoffen-
siueneſſe
of our
carriage
in com-
panie.

THus of our cariage towards others in companie, as it respects their faults. Now followeth the third sort of rules, which order our behauiour towards others in companie in respect of *inoffensiueneſſe*. It ought to be our principall care to carry our selues so, as no bodie may take take offence at vs.

Now these rules may be directed to their heads, as they concerne,

I. The

1. *The humilitie,* of our beha-
2. *The discretion,* uior toward
3. *The puritie.* Others.

We must carrie our selues humbly, discreetly, and honestly in our conuersation with others, so shall we conuerse with much amiablenesse and reputation.

First, vnto the humilitie of our conuersation, belong these Rules:

First, *be soft, shew all meeknesse to all men,* restraining the inordination of thy heart, endeououring to shew thy selfe *gentle, and peaceable, and harmlesse, and easie to be intreated,* Tit. 3. 1, 2. Prou. 8. 13. Iam. 3. 13.

Secondly, thou must *bow downe thine eare, and heare the words of the wise,* and apply thine heart to get knowledge, and profit thy selfe by others, Prou. 23. 17. This is the same with that of *Iames, Be swift to heare, and slow to speake,* Iam. 3. 19.

Thirdly, put not forth thy selfe

An humble behaviour hath 3. things in it.

1.

2.

3.

selfe, nor stand in the place of great men, till thou be called, Prou. 25. 6.

In generall, concerning humilitie, the Apostle *Peters* phrase is much to be noted: he saith, we should *clothe our selues with humilitie*: which notes both the great measure of it, it should couer all our actions, and also the continuance of it. When we goe amongst men, we should stirre vp our hearts, and fashion our selues to expresse this grace, and not dare to be seene without humilitie, no more then we would be seene without our clothes. Humilitie hides our nakednesse, and pride and passion, laid open to the view and contempt of others.

Note.

8. Rules
that concerne
discretiō in
our behauiour.

Secondly, neither is humilitie all that is required to make our conuersation without offence or prouocation; but we must also carry our selues discreetly; and to this end there are these excellent

cellent Rules.

First, thou must consider *to speake what is acceptable*, and auoid what may irritate; there is singular vse of this rule, if it were followed, Prou. 10. 32. 13. and 13. 23.

Secondly, thou must *marke those that cause diuision and offences, and auoide them*, and shun the societie of such. Rom. 16, 17, 18. This will breede thee much peace, and deliuer thee from much suspicion in others.

Thirdly, thou must *make no friendship with the angry man*; for either by much conuersing with him, thou maist learn his waies, or else it will be a snare to thee, that thou shalt neither know how to keep his fauour, nor yet how to breake off from him, without much vnrest and inconuenience, Prou. 22. 24, 25.

Fourthly, it is a great discretion *in euill time to be silent*. In things wherein thou mayest endanger

danger thy selfe, and not profit others, it is thy best way, and a wise course, to forbear speech of such things, Amos 5.15.

Fiftly so, likewise it is thy discretion in matters of danger to *forbear the communicating of thy secret to any*, though thou mightest be tempted to a perswasion of trust in those to whom thou wouldest reueale them. It may often repent thee to haue spoken, but seldome to haue held thy peace, Mica. 7.5.

Sixthly, *withdraw thy feet from thy neighbours house, lest he be wearie of thee, and hate thee*: this is an excellent rule giuen by Salomon, Prou. 25.17. If thou wouldest conuerse with reputation, take heed of idle gadding from house to house, when thou hast no occasion or employment: thou mayest draw hereby much secret contempt and loathing of thee, when thy emptinesse and vanitie shall be thereby discouered.

red. An empty conuersation, that hath in it no exercise of pietie or vertue, if it be frequent, occasioneth secret, and vnutterable scorne.

7. *Restraine thine owre passions* in conuersing. There are none so wise, but if they shew their passions of immoderate anger, fear, griefe, yea, or ioy, they discouer much weaknes in their disposition, which would be couered if they did bridle the excessse of their passions. *A wise man concealeth shame; when a foole is presently knowne:* It is the best praise not to haue such weakneses; but the next to this, is by discretion to bridle our selues, so as we may hide our weakneses from breaking out.

Lastly, thou maist make good vse of that direction of *Salomon* about thy friend, *Blesse not thy friend with a loud voice, rising early in the morning; for it may be accounted a curse to thee:* Take heed

of flattery, which in stead of effecting thine owne ends, may bring thee out of all respect. He doth not forbid the iust praise, and encouragement of friends, but the intending of praise of purpose to the vttermost notice of thy friend (this is to prayse him with a loud voice) and the affectation of preuering others in praising; and of doing it in such things as are not yet sufficiently known to be praise-worthy, and to set ones selfe so to praise, as if he studied to do nothing else, but humor his friend; especially if it be but once perceived, that thou dost it but for thy owne ends. It is a great part of wisedome, to know how to speake of the praise of others, so as neither sinister ends be intended, nor the humouring of t^{he} noie we praise: to doe it sparingly and seasonably, is a great discretion.

And thus of the Rules, that
make

make our conuerſation amiable,
in reſpect of diſcretion.

Thirdly, that our conuerſation
may not be hurtfull & offenſiue,
we muſt look to the *purity* of it :
and ſo theſe Rules following are
of ſingular uſe.

Three
Rules that
concerne
the purity
of our con-
uerſation

First, in generall, *Refraine thy
tongue from euill, and thy lips that
they ſpeake no guile*, Pſal. 34. 13.
For he that keepeth his mouth, kee-
peth his ſoule, Prou. 22. 23. Take
heed of the vſuall vices of the
tongue : for *thereout may come
much miſchiefe*, and diſcontent to
thy ſelfe and others.

Secondly, in particular looke
to thy ſelfe carefully, that thou a-
uoid theſe three euils mentio-
ned by the Apoſtle, Ephes. 3. 4.
*viz. filthy ſpeaking, fooliſh talking
and ieſting*. By ieſting he meanes
 thoſe biting ieſts, that vnder
pretence of ſhewing wittines, or
conceit, do ſecretly leaue diſ-
grace vpon the perſons whom
they concerne.

Cc 2

Thirdly,

Thirdly, auoid with detestation the *excesse in drinking and reuelling*, and suffer thy selfe vpon no pretence, to be drawne to giue away to thine own practise in them, 1. Pet. 4. 3.

CHAP. XXII.

How we must carrie our selues out of companie.

THus of thy carriage in generall in company. Now out of company thou must looke to these things:

I.
The rules
that order
vs our
of companie.

First, thou must fashion thy heart, by the vse of all good means, to the loue of all sorts of men. This *φιλανθρωπία*, loue of men, is a vertue little thought on, yet greatly necessarie, as a foundation of all practise in conuersing with others, and we should labour to *abound in loue towards all men*, 1. Thess. 3. 12.

Secondly,

Secondly, remember to pray for all sorts of men. This is a precept giuen vs in charge by the Apostle, 1. Tim. 2. 1. and belongs to this place, and we ought to make conscience of it according to the occasions of our callings, or acquaintance with other mē: wee should euen in secret seeke to profite our neighbours by praying for them.

3.

Thirdly, we should prouide, euen out of company to order our affaires so, as that wee may liue.

1. *Honestly, without scandall,*
1. Cor. 10. 32. Phil. 1. 10.

2. *Iustly, without deceit or fraudulent dealing,* Leuit. 19. 35, 36.
1. Thess. 1 6.

3. *Peaceably, without strife* with any, if it be possible, Prou. 3. 29. 30. Zach. 7. 10. Heb. 12. 14.

CHAP. XXIII.

Rules about Works of Mercy.

Hitherto of the Rules that concerne Righteousnesse, Mercy followeth. Now in shewing mercy, diuerse things are charged vpon vs.

8. Things
required
in shew-
ing mercy
1. Wil-
lingnesse.

First, *willingnesse*. We must *giue cheerefully*: For *the Lord loveth a cheerefull giuer*. We must *loue mercy*, as well as shew mercie. Our hearts should be ever answerable to our power. We must be *readie and prepared* to shew mercy, abhorring delayes and putting off of time, or seeking excuses: *Our eares should be open to the cries of the poore*. Yea (rather t^hen be behind hand) we should *sell*, that we might giue almes Mich. 6. 8. 1. Tim. 6. 18 2. Cor. 9. 4, 5, 6, 7. Prou. 22. 23, 13. Luke 12. 33. Prou. 3. 27. 28.

2. Labour

Secondly, *Labour and Diligence*

gence. We should take paines,
and worke hard according to al
the *occasions of mercie*. This is the
Apostles phrase: *God wil not for-
get your worke, and labour of loue:*
Heb. 6. 10. We must be forward
to doe those workes of mercie,
that require our paines and tra-
uell about them, as well as those
we may do and sit still, 2. Cor.
8. 16. 22.

Thirdly, *Liberalitie*. We must
open our hands wide, Deut. 15.
8. we must be *rich in good works*.
1 Tim. 6. 18. we must not *giue
sparingly*, 2 Cor. 6. 9. we must giue
*to our power, and sometimes beyond
our power*: 2. Cor 8. 2. we should
desire to answer the expectatio
had of our bounty, especially the
expectation of our teachers that
know vs & our estates, 2. Cor.
8. 24. we should strue *to abound
in this grace also*, as well as in o-
ther graces of the Spirit, 2 Cor.
8. 9. we should *giue to seuen, and
also to eight*, Eccl. 11. 2. we must

3. Libera-
litie.

4. Humi-
lity.
Humility
shewed
five waies
in doing
works of
mercie

make good measure, yea and pressed
downe, Luke 6.8.

Fourthly, *Humilitie*. There is
great vse of humility, in shew-
ing mercie. Now wee should
shew our humility diuers waies
about mercy: As

First, in helping others, with-
out exalting our selues, and do-
minerring ouer them. *The rich*
must not thinke to rule the poore,
and to commād them, as if they
were their vassals: we should so
shew mercy, as not to stand vp-
on termes of their beholding-
nesse, to whom we shew mercy,
Prou. 22.7.

Secondly, in not *despising the*
poore; wee must not thinke of
them meanelly, and contemptu-
ously, because they stand in need
of our helpe, whether it bee in
body or minde, Prouerbs 14
21.

Thirdly, in *accepting exhorta-*
tion, shewing our selues willing
to bee called vpon, and stirred

vp to mercie 2. Corinthians 8.
17.

4. By our *penitency*, when we go to God, after we haue done our best, and confesse the corruption that cleaues vnto vs, euen when we haue shewed our best desires to communicate to others, ; and withall strining to *plow vp the fallow ground of our hard hearts*, that they may be more fit to expresse the *bowels of mercy*, Hof. 10. 12.

Fiftly, the *Macedonians* shewed their humilitie in this, that *they prayed the Apostle to accept their gift, giuing themselves also to bee disposed of to the Lord, and vnto them by the will of God*, 2. Cor. 8. 5.

Thus of the humilitie to be shewed in doing works of mercie.

A fifth thing required in shewing mercie, is *Faith*; and faith is needfull in two respects.

First, to beleue Gods accep-

Cc 5

tation

5. Faith
in two
respects.

tation of the mercy shewed. For a godly Christian, that is not vaine-glorious, hath so meane an opinion of his best workes, that he finds need to flie to Gods promises, and dares not trust vpon his owne goodnesse. Now God hath promises to accept of that wee do, if there *be a willing mind*: *The will is accepted for the deed*, 2. Cor. 8. 12.

Secondly, to *beleene the successe* and reward from God, and that wee shall not lose by what is so expended. Though the persons to whom we shew mercie, should be so vngratefull, that it were *as bread cast on the waters*: yet we ought to beleue, that our seed cast on the waters, shall bring vs a plentiful haruest, Eccles. 11. 1. And it is certaine, whatsoeuer the persons be, yet what is giuen, is sowed. And if the Husbandman do not thinke his corne spoiled that he casts vpon his land, no more ought a Chri-

Christian to think that to be lost that is giuē to the poore. Nature may disappoint the hope of the Husbandman, but in workes of mercy, there is no venture, but a sure increase from the Lord, 2. Cor 9 9, 10. and therefore our faith should make vs *get bags* to put vp the certaine treasure we shall gaine by mercy from the Lord, Luk. 12. 33.

A sixth thing required in shewing mercie, is *discretion*; and discretion should shew it selfe.

First, by distributing our almes in the fittest course we can, ha-
uing a principall respect to *godly poore*. *He that sheweth mercy ought to haue a good eye*, Prouerbs 22 9.

Secondly, by obseruing our owne abilitie, *so to ease others, that we burthen not our selues*, 1. Cor. 9. 14, 15.

Thirdly by taking heede that we spend not vpon the rich by needlesse entertainments, what
ought

6. Discre-
tion in
foure
things.

1.

2.

3.

ought to be bestowed vpon the poore, Prou. 12. 16. Luk. 14. 13.

4.

Fourthly, by auoiding scandal, or giuing offence, *that none blame vs in our abundance, but providing things honest in the sight of God & men*, 2. Cor. 8. 20, 21. yet so as we endeuour in an holy life and discreet manner *to prouoke others by our zeale*, 2. Cor. 9. 2.

7. Sym-
pathy.

A seuenth thing required in shewing mercy, is *Sympathy*, Pitty, a Fellow-feeling of the distresses of others, *being like affectioned*, and laying their miseries to heart, Heb. 13. 3. Col. 3. 12. Romans 12. 16. Iob 30. 25. There should bee *bowels in our mercie*.

8. Sincerity in
things.

The last thing is *Sinceritie*. Now this sinceritie should bee shewed diuers wayes, As:

1.

1. In the *matter of our almes*. It must be of goods wel gottē. For *God hateth robbery*, though it were for *burnt offrings*, Esa. 61. 8.

2.

2. In the *manner* wee must shew

shew mercie, without wicked thoughts, or grieve of heart, Deut. 7. 7, 8. to 12. and *without hiding our selues from the poore*, E- say 58. 7. and without excuse to shift off the doing of it, Prou. 24. 11, 12.

3. *In the ends.* That we do not our worke to be seene of men, or to merit of God: but with an vn- fained desire to glorifie God, and make our profession to be well spoken of, and shew the true loue and pittie wee beare to the creature in distresse, Math. 6. 2. Cor. 9. 19.

4. In continuing our mercy, *not forgetting to distribute*, but stil *remembering the poore*, Heb. 13. 61 Galath. 2. soundly performing the mercy with constancie, which we haue purposed, wil'd, or promised. It were an excellēt order, if Christians would fol- low the Apostles rule, *euerie weeke, as God hath prospered them, to lay aside for the poore*, 1. Cor.

16.2. 2. Cor. 8. 11.

5.

In the *kinds of mercy*, that we be ready to shew *spirituall mercy*, as well as *corporall*; & in *corporall mercy* to doe good all the waies we can, as well as one way: As by *lending, protecting, releasing, visiting, and giuing*; & thus to *the poore*, to such as are fallen into decay, and to *the strangers* also: as many Scriptures require

CHAP. XXIIII.

Rules that shew vs how to carry our selues towards wicked men.

Hitherto of the rules that concerne all men: now the particular rules direct our carriage either towards wicked men, or towards godly men.

Our conuersation towards wicked men may be ordered by these rules:

First, we must *auoide all needlesse societie with them*, and shunne their

their infectious fellowship, especially we must take heed of any speciall familiaritie with them, or *unequal yoking* our selues with them, by marriage, friendship, or leagues of amitie, Psalme 1.1. 1. Cor. 6. 17. Ephes. 5. 7, 11. Pro. 23. 20. & 4. 14. &c.

Secondly, when we haue occasion to cōuerse with them, we must studie how to *walke wisely towards* them, so as we may be so farre from giuing scandall, as, if it be possible, we may winne them to glorifie God and his truth in our profession. It requires much skill to order our selues aright in those things that are to be done in the presence of wicked men, or in such things as must come by report vnto them, and their scanning. Now there are diuerse things of admirable vse in our carriage to put them to silence, and to make them in their consciences at least to thinke well of vs: Such as are :

1. *Mor-*

Need-
lesse soci-
etic with
them
must be
auoyded,

Great wis-
dome re-
quired re-
conuer-
sing with
them.

Diuerse
things
that affect
the hearts
eue of the
worst me
are,

1. A mortified life.

2. *Mortification.* A sound care to reforme our wayes, and true hatred and griefe for our owne finnes, will cause many times wicked wretches to say of vs, that we are the people of the Lord, Esay 61. 3, 8. I say, *a sound care of reformatiō*: for to professe a mortified life, and yet in any thing to shew that we can liue in any fault without repentance, this prouokes them exceedingly to speake euill of the good way of God. Therefore the first care of a Christian, that would be rightly ordered toward wicked men, must be to liue *without offence*, and to discouer a true mortified minde, and an heart broken for sinne.

2. Reuerend speech of Religion.

Secondly, to speake *with all reuerence and feare*, when we intreate of matters of Religion, much amazeth the prophane conscience of a wicked man; whereas cursorie discourses of such grand mysteries, & emptie and

and vaine ianglings do exceedingly occasion a confirmed wilfulnesse and prophanenesse in such men, 1. Pet. 3. 16. and Prou. 24. 26.

Thirdly, it is a most winning qualitie in al our cariage, to *shew meeknesse of wisdom*, to expresse a mind wel gouerned, ftee from pafsions, and also from conceitednesse, frowardnesse, afflictation, and the vaine shew of what we haue not in substance. For each of these haue in them singular matter of irritation, and prouoke wicked men to scorne, and hatred, and reuiling.

3. Meeknes of wisdom.

Fourthly, there is an holy kind of *Reseruednesse*, which may adorne the life of a Christian in his carriage among wicked men: and this Reseruednesse is to be shewed.

1. In *not trusting our selues too farre with them*, not beleeuing euery word, not bearing our selues vpon euery shew of fauour from them.

4. Reseruednesse in foure things.

them. For as too much suspition of them breeds extreame alienation, if they perceiue it; so credulitie is no safe way, Prou. 14. 15. Ioh. 2. 24.

2. By abstaining from *iudging of them that are without*. It is a most intemperate zeale, that spends it selfe in the vaine and bootlesse censure of the estate of those that are without. Those censures haue in them matter of prouocation, & nothing of edification. It were happy for some Christsians, if they could with the Apostle, say often to their owne soules, *What haue I to do to iudge them that are without?* 1. Cor 5. 12, 13.

3. By *studying to be quiet, and meddle with our owne businesse*; casting about, how to cut off all occasions, by which we might be tangled with any discord or contentions, or much businesse with them. It is a godly *ambition* to thirst after this quietnesse of life,

life, 1. Theff. 4. 12.

4. By *our selues in euill times*; alwayes auoyding all such discourfes, as might bring vs into danger, without any calling for our owne edificatiō, or the edification of others. Many a man hath smarted sorely for want of this bridle for his tongue, when his words could do no good to others, & much hurt to himfelfe Amos 5. 13. *David* held his peace while the wicked were present, Pfal. 39. 1.

5. In forbearing to reprocue fcorners, Prou. 9. 7, 8 and 23. 9.

6. In *seasoning their words with sale*, fo as they difcouer no: vanitie, lightneffe, vaine glory, malice or defire of reuenge, or the like faults in their fpeeches.

7. In *answering the foole*, but *not according to his follie*, that is, not in fuch pride, paffion, or reuiling fashon as the foole objects in, Prou. 26. 4, 5.

8. In getting out of their companie,

panie, when wee perceiue not in them the words of wisdom. If we see they grow once to be peruerse, outrageous, or wilfull in any notorious offence of words or workes, we must get from amongst them.

Thus of the eight wayes wherein we should shew referuednesse: they are of excellent vse, if men would studie them, and practise them.

5. Mercy. is amiable euen in the eyes of wicked men: and mercifull Christians, that are full of good works, do bring a great deale of honour to religion. It is *true Religion and undefiled, to visit the fatherlesse and widowes, and to be unspotted of the world.* A conuersation that is vnrebukeable, and full of mercie also, cannot but be very honorable: whereas Religion it selfe, when it is seated in the breasts of such Christians as haue forgotten to shew mercy, and not studie how to bee

be doing good to others, is exceedingly darkened in the glory of it, and many times extremely ill spoken of. A true Christian should hold it a great disparagement, that any Papist, or carnall man in the world (in equal comparison) should put them downe for either the tenderneſſe or the abundance of workes of mercie, 1. Pet. 1. 12. Maith. 15. Iames 3. 25.

6. When we haue cauſe and a calling to ſpeake for the truth, or to reprove ſinne, it is an excellent grace to be *undaunted*, and free from ſeruite feares or flatterie. To giue place to wicked men in Gods cauſe, or to feare their faces in the quarrell of Religion, or to ſhew a mind that would repent of wel-doing or that baſely would ſtoupe ſome way to honour vngodly perſons for our owne ends, is ſo farre from gaining true fauour with euill minded men, that it makes

6. Vndaunted-
neſſe in a
good
cauſe.

makes them to scorne and hate vs and Religion so much the more: whereas a godly man, that is vnmooueable, and refuseth to *praise the wicked, or iustifie the vngodly*; and when he hath cause, *will contend with them*, as Salomons Phrase is, and not be like a *troubled fountaine, or a corrupt spring*: hee may for the time receiue ill words from the wicked, but his heart is afraide of him, and his conscience doth admire him, Prou. 24. 25. and 28. 4. and 25. 26 I. Cor. 16. 22.

7. Pati-
ence in
affliction.

7. The like aduantage is brought to the conuersation of a godly man, when he can shew like *patience & firmnesse of mind* in bearing all sorts of *afflictions* and crosses. Patience in affliction, makes a great shew before a wicked man, that well knowes how vnable hee is so to carry himselfe, I. Pet. 3. 14.

8.

Lastly, *to loue our enemies*, and shew it by our suits *in forgiving them*,

them, or being ready heartily to please them, and to overcome their euill with goodnesse: To pray for them when they reuile and persecute vs, is a transcendent vertue; euill men themselues being iudges. Luke 6.27.to 31. Prou.20.22.

CHAP. XXV.

*Rules that shew vs how to carry
our selues towards
godly men.*

THUS of our carriage toward the wicked. How wee should carry our selues toward the godly, followeth to be considered of.

The summe of all is, that we must *walke in loue*. If wee can soundly discharge our duty to the godly, in respect of louing them vnfeinedly, and heartily, and constantly, we performe all
that

that is required of vs toward them. And this loue to the godly is so necessary, as that it is imposed vpon vs, as the only commandement giuen by Christ, who in one word tels vs the substance of our duties, Ioh. 13. 34. Eph. 5. 2. 1. Pet. 2. 27. 1. Cor. 16. 14.

Now the rules which in particular bind vs to the good behaviour in respect of our loue to the godly, concerne either *the manifestation of our loue to them*; or the *preservation of our loue to them*.

Six
waies of
manifesting
our
loue to
the godly.

1. By
courtesie.

Wee must shew our loue to the godly diuerse wayes:

First, by *courtesie* and kindness towards them, and that in a speciall manner, being affectioned towards them *with a brotherly loue* and kindnes. No brethren in nature should shew more kindnesse one to another, then Christians should, Eph. 4. 33. Rom. 12 10.

Secondly,

Secondly, by *receiuing* and entertaining them: we must *receiue* one another, and be *barberous* one to another; and this with entirenesse of affection. Negatiuely, it must be *without grudging*, 1. Pet. 4. 9. Affirmatiuely, we must *receiue* one another, as *Christ receiued vs into glory*, that is: First, *without respect of desert*; We haue done nothing to deserue heauen; yet Christ hath receiued vs to glory: So, though the godly haue not pleased vs any way greatly, yet because they are the children of God, wee should make much of them, and entertaine them gladly. Secondly, *not thinking any thing too deare for them*: Christ hath not enuied vs the very glorie of heauen; and therefore what can we do to the brethré, that should answer the example of Christ? Rom. 15. 7.

Thirdly, by *bearing their burthens*; for so we should fulfill the Law of Christ, Galat. 6. 2. There

2. By receiuing them.

3. By bearing their burthens.

are two sorts of *burthens* presse the godly : One *inward*, such as are temptations, and their own corruptions; the other *outward*, such as are afflictions of all sorts. Now in both these, this rule holds ; for when we see a godly Christian mourn and lament his distresse in respect of his infirmities, or temptations, we must beare his burthen, not by soothing him in his sinne as if it were no sinne, but by laying his griefe to our owne hearts, and striving to comfort him with the promises of God. This is not to make our selues guilty of their sinnes, but to helpe them out of their griefe by consolation, out of their sin by direction. Note, that this is charged upon vs, when sin is a burthen to them, not before ; for till then we are rather to reprove them, or admonish them : But then we are to take notice of this rule, when they confesse their sinnes, and are

Note,

are wearie of them, and sorry for them. And thus also in their outward burthens wee must beare them, by comforting them, and aduising them, & helping them, and shewing our affection to them, as if it were our own case, so farre as we haue a calling, and power to helpe them.

Fourthly, by *considering one another, to prouoke unto loue, and good workes*, Heb. 10. 24. Note the dutie, and the manner how it is to be done: The dutie is, to stirre vp others all we can to the increase of loue and abundance of all good workes: the manner is shewed two waies; First, we must *prouoke them* to it, both by example, and by exhortation, and all good wayes, that might fire in them the desire of well-doing. Secondly, we must *consider one another*, we must study the estates of others, their wats, impediments, meanes, gifts, callings, &c. and accordingly apply

4. By prouoking them to good duties.

our selues for the best aduantage to helpe them forward. It is not enough to doe it occasionally, but we must meditate of it; and cast about, how, where, and when we must yeeld this helpe, and encouragement, and furtherance.

3. By
faithful-
nesse in
all their
busines.

Fifthly, by *doing whatsoeuer we doe for the godly, heartily, and with all faithfulnessse*, as if it were for our selues, or our own brethren, or kindred in nature, not being *fleshfull in seruice*; or such as disappoint the trust reposed in vs; we should doe all things we vndertake for them, with all fidelitie and care, 3. Ioh. 5. Rom. 12. 6, 7, 8, 11. Yea, we should care for their good and profit, as we would care for the good of the members of our owne body, for such are they to vs in the mysticall body of Iesus Christ, as the former place to the Romanes sheweth.

6. By en-
oyring

Lastly, we should shew our
loue

loue to the godly, by employing the gifts of our mind, as may be best for their good: *As euery man hath receiued the gift, hee must so minister the same, as good Stewards of the manifold grace of God.* There are diuersitie of gifts in the godly, as knowledge, vtterance, prayer, and the like. Now these are *giuen to profit withall,* 1. Pet. 4. 10. 1. Cor. 12. As for example, *The lips of the wise must disperse knowledge,* Prou. 15. 7. So when Christians *meete together,* as any haue receiued a doctrine, or a Psalm, or an Interpretation: so must he minister it for the profit of others, 1. Cor. 14. 26. and so must we helpe one another by prayer, either absent, or present, 2. Cor. 1. 11.

our gifts
for their
good.

CHAP. XXVI.

*How we should preserve our loue
to the godly.*

THUS of the rules that concerne the manifestation of our loue to the godly. Now there are further diuers things to be obserued for the preservation of our loue to them: and these may bee cast into two heads: for, they are either such things as we must doe; or, such things as we must auoide.

The things that we must doe to preserve loue, are these.

What we
must doe
to pre-
serue our
loue to
the god
ly.

We must
labour to
be of one
iudge-
ment with
them.

First, we must strue *to be like minded* in matters of opinion; many discords or abatements of affection grow among Christians for their offences of opinion in diuers things. It is true, that difference of *iudgement* should not cause difference in *affection*: If we cannot be of *one*
minde,

mind, yet we should be of one heart: yet we see the contrary, and therefore every Christian should make conscience of it, to be so wary and so humble in his opinions, especially in things doubtfull, or not so necessary, as to take heed of admitting what might shew dissent from the godly; or if he must needs dissent, yet to be very wary how he discover it to the vexation or entanglement of others. Now because this is very hard to perswade Christians vnto, marke how vehemently the Apostle speaks of it, Rom. 15. 5, 6. *Now the God of patience and consolation grant you to be like minded, that ye may with one mouth and one mind glorifie God.* Wee must learne of the Apostle to pray fervently for this, that our natures, and the natures of others, with whom we conuerse, may be fitted hereunto: and 1. Corinth. 1. 10. the Apostle adiuers them

by the name of Iesus: I beseech you brethren, by the name of our Lord Iesus Christ, that ye all speake the same thing, and that there be no dissensions amongst you, but that ye be perfectly ioyned together in the same mind, and in the same iudgement. And in the Epistle to the Philippians, Chap 2. ver 1, 2, 3. he vrgeth them with strāge vehemencie, to import the necessity of this duty: *I*, saith he, *there be any consolation in Christ, or any fellowship of the Spirit, or any bowels of mercy, be like minded, having the same loue, bring of one mind.* And certainly, this earnestnesse in requiring this duty imports, that some peruerse Christians will smoke one day for their presumption, and waywardnesse, and pride of opinions.

1. Wee
must fol-
low peace

2. We must follow the things which may make for outward peace; and to this end we must labour to shew all meeknesse in our carriage,

riage, and long-suffering in forbearing one another and forgiving one another, Ephesians 4.

2,3,4.

3. Wee must strive to heate our affection to such a degree, as that it may be able to cover the infirmities of others: He must get a covering love, that will live constantly in the love of the godly: A love, that will cover a multitude of faults: 1. Pet. 4. 8. Prov. 10. 10.

3. Wee must cover their weaknes.

4. We must confesse our faults one to another, James 5. 16. It doth exceedingly preserve love, if men, when they have offended, or wronged others, would quickly, and easily, and heartily acknowledge their offences. Nor doth this rule hold in case of trespassse onely, but when we have not wronged others, yet discreetly to complaine of the corruption of nature that cleaves to vs, and the infirmities which daily trouble vs. This

4. Wee must confesse our faults one to another.

Do 5 doth

doth worke not onely compas-
sion, but great increase of af-
fection in others towards vs:
For acknowledgment preuents
their secret loathing of vs for
such frailties if they should dis-
cerne them. And besides, it
makes them the willinger to
giue vs leaue to reprove their
faults, when they see we are as
willing to reprove our owne;
besides the ease it brings to our
own hearts many times to make
our moane to others, when our
consciencs are troubled.

CHAP.

CHAP. XXVII.

What we must auoide, that our loue
may be preserved.

THUS what we must doe to
preferue loue; Now further
that loue may bee preserved a-
mongst the godly; these things
following are to be auoided.

First, *Suits in Law*; A Chri-
stian must haue many confide-
rations of his cause, before it
can be lawfull for him to goe to
law with his brother. These
kinds of contentions are most
vnnaturall amongst Christians;
and proue not onely scandalous
in respect of others, but ex-
treamely grienous & poisonous
to themselves, 1. Cor. 6. 1. 4.

Secondly, *Disimulation*: our
loue must be without faining, in
deede, and in truth; not in shew, or
in words; Rom. 12. 9. 1. Iohn 3.

Thirdly,

things
to be a-
uoided

1. Suits
in Law.

2. Dis-
simulation.

3. Con-
ceitednes

Thirdly, *Conceitednesse*. This is a vice that extreemly vexeth others, & alienateth affection: we must not be wise in our selues, but rather in lowlinesse of minde esteeme another better then our selues, & shew it both by making our selues equal to them of the lower sort, and by going before others in giuing Honour and Praise, Rom. 12. 10. 16. Phil. 2. 4. Pro. 12. 15.

4. Reioy-
cing in
iniquity.

Fourthly, *reioycing in iniquitie*. Our loue must be holy & pure, if we would haue it preserved It must haue nothing in it that is vnseemly, nor must it be an affection, that will take pleasure in the vices or faults of those with whō we cōuerse, 1. Cor. 13. 5, 6.

5. World-
lines and
self-loue,

Fifthly, *the minding of our owne things*: we must not study for our selues, and our owne ends onely in conuersing, 1. Cor. 13. 5. The meaning is not, that we should leaue our callings and our houses, to spend the greatest part of our time in our neighbors houses;

les ; but he prohibits, 1. *World-
lineffe*, and excessive cares about
our businesse, and the things of
this life, which hinders needfull
societic with the godly: and se-
condly, hee forbids *selfe-loue* in
conuersing, when men in all
things aime at their owne pro-
fit, or pleasure, or credit, and do
not as well seeke the good of o-
thers: we may minde our own
things, but not onely.

6. Sixthly, *Fickleneffe* and *Vn-
constancie*: wee must looke to it,
that *brotherly loue* continue, Heb.
13.1. and to this end wee must
looke to the leuitie of our own
natures, & strue to make good
by continuance, the affection we
haue conceiued and professed to
others. Some are of such vncon-
stant dispositions, that they will
loue vehemently for a fit, and
suddenly fal off without reason,
but not without singular shame
and blemishing of their reputa-
tions. For such tempers are hard-
ly

6. Fickle-
nesse.

ly fit for any societie. Now this must be repented of, and reformed.

7. Vaine-glory.

Seuenthly, we must take heed of *vaine-glory*, and an ouer eager desire of credit and estimation aboue others. For this is the cause of much vnrest in our own hearts, and of much interruption in brotherly loue. And why wouldst thou be so highly esteemed of? Thou considerest not the hard taske thou layest vpon thy selfe, to be euer carefull to answer that great praise, or estimation thou desirest: Nor markest thou, how therby thou art made to offend against thy brother: by enuying him, by backbiting, or other wayes of pro- uocation, nor yet how little this commends thee to God, Gal. 5. 26.

8. Iudg-
ing.

Eightly, take heede of *iudging thy brethren*, not but that thou mayst say, that sinne is sinne, but look to thy selfe in two things:

First

First, that thou censure not thy brother *about things indiffere-
rent*, or doubtfull: such as cere-
monies were & are. This is flatly
forbidden, Rom. 14. 3, 13.

Secondly, that thy suspitions
transport thee not to condemne
thy brother *for hidden things*, the
things of darknesse and coun-
sels of the heart: till thou be sure
of the fault, or offence, thou
maist not iudge, or censure, 2.
Cor. 4. 5.

Ninthly, if there be any occa-
sion of grievance, that loue may
be renewed, or preserved, looke
to two things:

First, that thou *render not veni-
ling for reviling*, 1. Pet. 3. 9.

Secondly, *that thou grudge not
against thy brother*, or by whispe-
ring deprave his actions, or
back-bite him, or complaine a-
gainst him to his disgrace, in
things where the right is not ap-
parently discovered, 1. am. 5. 9.

Lastly, if thou wouldest pre-
serve

9. Evil
words &
complai-
ning.

10. For-
sake not
their as-
sembly.

serue thy selfe in the loue of the
godly, then thou must take heed
of forsaking the *assembling toge-
ther of the Saints*: Thou must
preserue all wayes of exercising
the Communion of Saints, and
hold fellowship with them in
Gods House, and in your owne
dwelling, Prophanenesse must
not draw thee from the Temple,
nor worldlinesse from societie,
and louing, and profitable con-
uersation with thy godly friends
and acquaintance, Heb. 10. 25.

CHAP. XXVIII.

*How we must carry our selues
towards such as are
fallen.*

Hitherto of such rules of cō-
uersatiō, as direct vs in our
carriage towards the godly con-
sidered in generall. Now there
are other rules which concerne
only

only some of the godly: namely

1. Such as are fallen.
2. Such as are weake.
3. Such as are strong.
4. Such as are especially knit vnto vs in friendship.

For the first, those that are fallen, are either fallen *from God*, or fallen *from thee*. Such as are fallen *from God*, are either fallen *grossly* and of habite, or by *infirmity* and *suddenly*.

Those that are fallen grossly, are either guilty of *foule vices*, or else of *extreame omissions*, such as that which the Apostle instanceth in, of *idlenes*, and the generall neglect of their callings.

Now towards both these, thou must be thus ordered.

First, warne them in the beginning, and *reprove them* sharply, 1. Thess 5. 14.

Secondly, if they mend not, *avoyde them*, withdraw thy selfe from them, conuerse not familiarly with the, let them not be the

How wee must carry our selues towards such as are fallen from God.

the companions of thy life, 1. Cor. 5. 11. 2. Theff. 3. 6. 14.

Thirdly, if they repent, forgive them, and comfort them, lest they be swallowed up of griefe, 2. Cor. 7. 2. 8.

Now if they bee fallen by infirmitie, either they are likely to offend againe, or not. If they be likely to fall further, *save them with feare*, pulling them out of the fire, Jude 23. but if not, then restore such a one with the spirit of meekenesse, comfort him, deale gently with him, Gal. 6. 1.

Thus of thy carriage to such as are fallen from God.

As for those that are fallen from thee, by trespassing against thee, thou must obserue these rules of carriage towards them.

First, in slighter wrongs do all things without reasonings or murmurings: either speake not of it, or so, as thou shew no repining or vexation about it, Phil. 2. 14.

Secondly, in great wrongs, thou

How wee
must cary
our selues
towards
such as
trespasse
against vs

thou must doe two things :

First, obserue the method of our Sauour Christ : when the trespasse is secret, go and *tell him of it betweene thee and him* : if hee mend not, then *take two or three* other discrete godly persons with thee, and tell him of it againe. If he yet mend not, then divulge it, and acquaint the Church with it; either seeke a publike sentence vpon him from authority, or acquaint the godly generally with it. And if these courses wil not amend him, then abandon his societie, as if he were an Heathen or a Publican, Math. 18. 15.

Secondly, if by any of these courses *he repent, forgive him*; yea, and that as often as he saith, *it repenteth him*, if he should doe thee many iniuries, Luke 17. 3, 4.

CHAP. XXIX.

*How we must carry our selves
towards the weake
Christian, &c.*

How we
must car-
ry our
selves to-
wards
weake
Christi-
ans,

THUS of thy carriage toward
them that are fallen.

Towards *weake Christians* we
must be thus ordered:

First, we must take heed, that
we *intangle them not with doubt-
full disputations* in matters of ce-
remonies, or things indifferent,
Rom. 14. 1.

Secondly, wee must get the
skill to *bear with their weakneses*
and meere frailties, Rom. 15. 1.

Thirdly, we must be wonder-
full careful that we *do not offend
them, or cast any stumbling blockes*
in their way, Math. 18. 1. Cor.
10. 32.

Fourthly, we must encourage
them, and *comfort them*, and sup-
port them all we can, 1. Thess. 5.
14.

Fifthly,

Fiftly, in things indifferent, we must not think it much to crosse our selues *to please them*, and to suffer a little bondage in the restraint of our liberty, rather then vex them, especially for the furtherance of their soules in the meanes of their saluation, we should *become all things to all men*, Gal. 5. 13. 1. Cor. 9. 20, 21, 22.

3. Towards *strong Christians*, we must be thus ordered :

1. First, we must *acknowledge such*, 1. Cor. 16. 18.

2. Wee should *set them* and their practise before vs, *as patternes and examples of imitation*, 1. Cor. 5. 17. Phil. 3. 17.

3. We should *submit our selues to such*, to let them aduise vs, and admonish vs, and withall should submit our iudgements in things doubtfull to theirs, 1. Cor. 16. 16. 1. Pet. 5. 5.

4. Towards *thy friend*, thou must be thus ordered :

1. *Neuer*

How wee must carry our selues towards the strong.

How we must carry our selues towards our speciall friend.

1. *Neuer forsake him*, Prou. 27. 19.

2. *Giue him heartie counsell*, Prou. 27. 9.

3. *Be friendly to him*, Prou. 28. vlt.

4. *Communicate thy secrets to him*, Iohn 15. 15.

5. *Loue him with a speciall loue.*

1. *As thine owne soule*, Deut. 13. 6.

2. *Let thy loue be at all times*, euen in aduersitie, Prou. 17. 17.

3. *It must be a sincere loue*, that looketh not for gifts or rewards, Prou. 19. 6.

4. *It must be such a loue*, as will reach to his posteritie also, if need be, 2. Chron. 20. 7.

CHAP.

CHAP. XXX.

*Rules that concerne our selues :
and so first in our generall
calling.*

Hitherto of the rules of or-
der in respect of God, or
our neighbours. Now follow
the rules that concerne our
selues. And these are of two
sorts. For they are either such as
order vs *at all times*, or such as
order vs *in the times of affliction*.

The first sort concerne either
our generall, or particular calling.

The rules that concerne our
generall calling, as in this place
they are to bee considered of,
concerne either, 1. our Faith, 2.
or our repentance, 3. or our hope
1. The rules that concerne our
Faith (supposing the Christian
to bee informed in the things
contained in the former Trea-
tises) are onely these two.

First,

How we
must car-
ry our
selues in
our gene-
rall cal-
ling.

1. In
matters
of faith

First, thou must be expert in the Catalogue of Promises, that concerne infirmities, mentioned in the third Treatise. For those will preserve thy faith in Gods favour, against the daily experience of frailtie and infirmitie in thy self. For thou maist by them see, that thou hast no reason to doubt of the continuance of Gods loue to thee, only because of thy many weaknesses. For in those promises, he hath and doth declare, how graciously he is inclined to his seruants, and passeth by their frailtie, and accepteth their desires and endeauours, &c. This rule will proue a maine support of the contentment of thy life: & therefore let not Sathan make thee either despise, or neglect it.

Secondly, thou shalt doe well to establish thy iudgement particularly in the doctrine of the Principles, expressed in the fifth Treatise; and by sound learning of

of them settle thy self, so as thou be no more *carried about with the wind of any contrary doctrine*. It should be the labour and care of all good Christians to keep the patterne of wholsome words, 2. Tim. 3. 13.

Concerning thy repentance, as now it is to bee vrged vpon thee after thy assurance, one rule is of singular vse, and that concerns the *Catalogue of present sinnes*. By the directions in the first Treatise, I suppose thou hast deliuered thy selfe from the body of sinnes, so as the most of those euils mentioned in the first & great Catalogue, are shaken off, neuer to bee committed againe, and so thou hast no more to do about them, but giue God thanks for thy deliuerance from the through Iesus Christ. Now because after thy first repentance there wil remaine some corruptions, which as yet are not rooted out; thy course for thy whole

2. About
thy repen-
tance.

life, for these remainders of sin, would be this: Make thee a Catalogue of thy present sins, euen of such evils as thou findest thy selfe yet daily prone vnto. Examine thy selfe seriously to this end: it may be thou wilt find 6. or 8. or 10. or more, or fewer evils, which yet hang vpon thy nature and life. Thy course for the vse of this catalogue may be this: I suppose thou art instructed so far, as to know the profit of daily calling vpon God: Now whereas in prayer thou dost, or oughtest to make confession of thy sins, in stead of a more generall confession, vse still thy Catalogue, that is, labour euery day to iudge thy selfe distinctly for those sins that doe presently annoy thee: Hold on this course constantly, till thou haue gotten power against all, or any of the, & as thou findest vertue against any of them, so alter thy Catalogue, giuing thanks for the sinnes

sinnes thou gettest head against, and putting hem out of thy Catalogue. The paines is little, it is once done for a long time, and thy memory wil easily carry thy speciall present faults. Besides, this distinct daily remembrance of thy present sinnes, will make thee more watchfull against those sins; and thou maiest once a yeare, or once a quarter, or before euery communion, examine thy selfe anew; & mend thy Catalogue, by putting in any corruption which thou discouereſt the, or at any time, to arise anew in thee, and putting out such euils as by prayer thou hast gotten victorie against. Thus maiest thou see the state of thy soule distinctly all the dayes of thy life, discerning when thou goest forward or backward. Besides, this course of daily iudging thy selfe keepes thee out of the danger of any wrath from God.

Concerning thy hope, there

3. About
thy hope.

are foure things for thee to do.

First, pray constantly and earnestly, for the *knowledge of the great glory* is provided for thee: Thou must forme the admiration of heauen in thee, by prayer: for naturally it is not in vs, Ephes. 1. 18. &c.

Secondly, thou must *use all diligence to perfect thy assurance of heauen*, when thou diest, Heb. 6. 12. 1. Pet. 1. 13.

Thirdly, thou must strue to accustome thy thoughts to the *daily contemplation of heauen*, that thy *conuersation may be in heauen*, Phil. 3. 20.

Fourthly, thou must strue to direct thy heart, and enable thy selfe to the *expectation of the coming of Iesus Christ*; thou must labour for that skill, distinctly, to be able to *waite for the coming of Iesus Christ*, & to shew that thou louest his appearing, 1. Thess. 1. 10. and 2. Thess. 3. 5. Gal. 5. 5. 2. Tim. 4. 8.

CHAP. XXXI.

Rules that order vs in our particular calling.

THUS of the Rules that concerne thy generall calling: In thy particular calling there are seuen things to be auoyded.

The first is *slothfulnesse*, and thou art guilty of this sinne, both when thou dost not the labours of thy calling, and when thou obseruest not the *reasons*, and opportunities of thy calling, Prou. 10.4,5. And that thou maiest be free from this sin, thou must auoide together with it the occasions of it: And so thou must auoyde, 1. *The loue of sleepe*, Prou. 20.13. 2. *Good fellowship*, and haunting of Alehouses, and Tauerne, & keeping company with *dissolute persons*. Prou. 21. 17. 3. *Wandering from thine owne house*, euen that vnneccessary going from house to house, though it be not to places of il fame. Fourthly, thou

7. Things
to be auoyded in
our particular
calling.

must take heede of pertinacious entertainment of doubts & objections about thy calling: thou shouldest be afraid of excuses for idlenesse, especially to be so selfe-willed, as to be glad of any thing may seeme to patronize thy slothfulnesse, Pro. 20. 4. & 15. 19. & 26. 16. And therefore to conclude this rule, when thou art about thy calling, *What thou doest, do with all thy power*, Eccles. 9. 10. and rest not in words or prating. He is not diligent, that brags much of what worke he can or will doe, but he that doth it indeed, Prou. 14. 23.

2. Vn-
faithful-
nesse.

The second sin to be auoided in thy particular calling, is *unfaithfulnesse*, Prou. 20. 6. and so thou must take heed of *breach of thy promise* in thy dealings with men, Psal. 15. 6. and also thou must take heed of all *deceiufull courses*, all wayes of fraud and coufinage. It is an hatefull thing in men, when they are such as cannot

cānot be trusted, either because they make not conscience of keeping their words, or because they will vse so much cunning and deceit, and dissimulation and lying in their dealings.

The third sin to be auoided, is *Precipitation*, hastinesse, and vnaduised rashnesse, rising out of the leuitie of mens minds, or their wilfulnesse. Prouidence and wise diligence is wonderfull requisite vnto a right ordering of our selues in our callings, *Prou. 27. 5.*

3. Rashnesse.

The fourth sinne to be auoyded, is *Passion*, or perturbation; and that hath in it both *vncheerfulnesse* and *vnquietnesse*. *Vncheerfulnesse*, when men are not content with their callings, or gifts, or estates, *1. Cor. 7. 17.* *Vnquietnesse*, when men are froward, and carry themselves peeuishly, or cholerickly with those that are about them. This sinne of frowardnes is vehemently cen-

4. Passion

5. The
temptati-
ons of
thy cal-
ling.

fured and condemned in Scripture, Prouerbs 11. 29. Psalme 37. 8. Pro. 16. 32. and 19 11. & 25. 28. whereas God requires a quiet, contented and merrie heart, Prouerbes 17. 22 Eccl. 9. 7, 8.

The fifth thing to be auoided and shunned, is the *Temptations of thy calling*; euery calling in the world is assaulted with certaine temptations, & they are vsually of two sorts; For first in all callings there are certaine vnlawfull courses held for gaine by wicked men, which we call *the sins of such a calling*. These vniust courses thou must learne to auoyde and abhorre, and so exercise thy calling, as thou shun those sinful courses vsed by wicked men in that calling. Secondly, euery calling is assaulted with *crosses*, and afflictions: now in these afflictions the diuell is wont to tender ill counsell, to perswade to sin, or the vse of vnlawfull

lawfull meanes, or other sins of distrust in God : all these thou must auoyde.

Sixthly, thou must take heed of *worldinesse*, or setting thy heart vpon those earthly things thou art to deale with in thy calling. Thou must euer be ready to confesse, and shew it by thy practise that thou accountest thy selfe to bee but a *stranger and Pilgrime* in this world, Heb. 11. 13. and if *riches increase*, thou must looke to it, that thou set not thy heart vpon them, Psal. 62. 10. Thou must use the world, but not *looue* the world, 1 Ioh. 2. 15. Thou maiest & oughtest to be carefull to doe the duties of thy calling; but thou must in *nothing* bee carefull about the *successie*, but submit thy selfe in all things to God, Math. 6. 1. Cor. 7. 32. Thou must *behave thy selfe like a weaned child*, psal. 131. 1, 2. Take heed of *enuing* & *much loouy*, Prou. 25. 16, 17 & 27. 1, 2.

The seventh, and last thing

E. e 5 thou

6. World.
linesse.

7. Pro-
phane-
nesse.

thou must auoid, is *prophanes*,
which is to vse the workes of
thy calling without exercising
thy selfe in the *Word of God*, and
daily *prayer* for Gods blessing
vpon thy labours; and the crea-
tures thou art to vse, Psal. 90.
1. Tim. 4. 3, 4. Gen. 24. 11, 12,
26, 27.

CHAP. XXXII.

*How we should carrie our selues in
the time of affliction.*

How we
must car-
ry our
selues in
affliction.
8. Things
to be a-
uoided.

THUS of the Rules of carriage
which concerne thy selfe
at all times: Now follow the
Rules that shew thee how to be-
hauour our selfe in time of afflicti-
on and aduersitie. When thou
art in affliction, thou must confi-
der what thou must auoide, and
what thou must doe.

Thou must auoid eight things.

First, *Dissembeling*: Make not
thy selfe poore when thou art rich:

not

nor sicke when thou art well,
Prou. 13. 7.

Secondly, *Shame*. Be not ashamed of that condition God brings thee into: beare thy crosses with spirituall magnanimity; account not thy self dishonored by Gods hand, who doth all for the best, 1. Pet. 4. 16.

Thirdly, *Impatience*: grieue not at Gods works: *sorrow not after the world*: Fret not at God or man; *Refuse not Gods chastening*, but with patience beare what is laid vpon thee: *It is the Lord; let him doe whatsoever hee. Will with thee*, Prou. 3. 11.

Fourthly, *Fainting*, or discouragement of heart: *Live by faith*; call not Gods loue into question: *keep thee in the good way*, Pro. arme of flesh, 24. 10.

Fifthly, *Trust not vpon carnall friends*: Relye not vpon man, but vpon God: *Trust not in the* Pro. 27. 10.

Sixthly, *Too much Curiosity*

1. Dis-
sembling.
2. Shame.

3. Impa-
tience.

4. Discon-
ragement.

5. Trust
not in
carnall
friends.

6. Per-
plexed
cares.

for the means how to get out of affliction: *Comit thy way to God,* and *put thy trust in him;* vse all lawfull meanes, but distresse not thy heart with bootlesse cares: *Cast thy care vpon God,* for he *careth for thee,* Phil 4. 6. Iam 4. 10.

7. Sudden feares.

Seuenthly, *Sudden feares.* Be not so amazed with the first trydings, or beginnings of any affliction, discouer not such want of faith, as to be guilty of those violent passions of feare: Gods loue is vnchangeable: & though heauen and earth should goe together; yet God will bee with thee; *He will not leaue thee; nor forsake thee,* Prou. 3. 25.

8. Carelesnes of thy waies

Eightly and lastly, *Carelesnesse of thy waies.* Be not secure in sinning, but let thy crosses melt off some of thy drosse, and draw thee neare to God: Goe not on boldly to sinne without regard; if the Lord haue any quarrell against thee, *humble thy selfe and depart from iniquitie,* Prou. 16.

The

The things then thou must do on the contrary side, are these: When thou art in affliction, thou must do these things:

First, thou *must pray*, and call vpon the name of the Lord; as these expresse Scriptures require, Iam. 5. 13. Psal. 50. 15. 1. Cor. 4. 12, 13.

Secondly, thou must *bear thy crosses with patience, and contentation*, Iam. 1. 4. 1. Pet. 3. 15. Esay 5. Phil. 4. 6. 2. Cor. 6. 8. Pro. 12. 9.

Thirdly, thou must labor for *wisdom* to know how to carry thy selfe discreetly, and to vse all good means for thy deliuerance, Iam. 1. 5.

Fourthly, thou must be sure to shew thy *trust in God, and cast thy burthen on the Lord*, Iam. 5. 7, 8. Nahum 1. 7. Psal. 27. ult. & 37. 7. & 55. 22.

Fifthly, thou must shew thy obedience to God; and that thou dost,

1. If thou *submit thy selfe to God,*

5. Things to be done in the time of affliction.

Gods Will, Heb. 5.8.

2. If thou iudge thy selfe, and acknowledge thy sins to God, Hosh. 5. ult. Iob 36.8.

3. If thou be constant in the good wayes of godlineffe, Psal. 37.34.

4. If thou learne more righteousnesses, and art made by thy crosses to do holy duties with better affections, Esay 26.11.

FINIS.

THE
CVRE OF
THE FEARE
OF DEATH.

Shewing the course Chri-
stians may take to be deliuered
from those Feares about Death,
which are found in the
hearts of the most.

A Treatise of singular vse
for all sorts.

By N. BIFIELD late Preacher of Gods
word at Isleworth in Middlesex.

HEB. 2. 15.

*He died, that he might deliuer them, who
through the feare of death, were all their
life time subiect to bondage.*

LONDON,

Printed for R. R. and are to be
solde at the Golden Lyon in Pauls
Church-yard, by Philemon Stephens,
and Christopher Meredith.

1625.

THE
GREAT
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OCEAN

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TO THE RIGHT
HONOVABLE AND
Noble Lady, the Lady
ANNE HARRINGTON:
Grace and comfort from
God the Father, and the
Lord Iesus Christ
be multiplied.

MADAM,

WHEN I had
seriously be-
thought my
selfe, in what doctrine espe-
cially to employ my Mini-
sterie, in the place in which
the Lord had by so *strong*
and *strange* a providence set-
led

led me : Amongst other things, I was vehemently inclined to studie *the Cure of the Feare of Death* ; both because it may bee vsually obserued, that the most men are *in bondage* by reason of *these Feares* ; as also because I am assured, that our *liues* will become more *sweete* , yea, and more *holy* too, when the feare of death is remooued. And the rather was I incited hereunto, because I haue obserued some defect about this point, in the most that haue written about Death. I am not ignorant of the censure which many may giue of this proiect, as accounting it an impossible thing to be effected ; but my trust is, that godly and discrete

create Christians will re-
straine censure, when they
haue thoroughly viewed my
reasons.

My vnfained desire to doe
seruice vnto Gods Church
in releeuing such Christi-
ans herein, as are not fur-
nished with better helpes,
hath emboldened me to of-
fer this Treatise also to the
publicke view. I haue presu-
med in your *Honors* absence
to thrust forth this Treatise
vnder the *protection* of your
Honors name: and withall,
I desire heartily to testifie
my thankfulness for the
many fauours shewed vnto
me and mine, while your
Honour was pleased to be my
hearer. I should also much
reioyce, if my testimonie
(concerning the singular gra-
ces

ces God hath bestowed vpon you, and the many *good workes* in which you haue abounded in the places of your abode) might adde any thing either vnto your *Honours* praises in the Churches of Christ, or vnto the establishment of the comfort of your owne heart in God, and his Sonne Iesus Christ..

I haue not made choise of your *Honour* in this Dedication, for any speciall fitness in this Treatise for your *Honours* condition, in respect of your age, or absence in a place so farre remote: For my earnest trust is, that God will adde yet many yeares to your happie life on earth; & besides, I haue had heretofore occasion to know how little

little you were afraid to dye
when the Lord did seeme to
summon you by sicknesse.

That God, which hath en-
nobled your heart with hea-
uenly gifts, and so made you
an instrument of so much
good and contentment vnto
that most excellent Princeesse
with whom you now liue,
& towards whom you haue
shewed so much faithfull ob-
seruance, and dearenesse of
Affection, and carefulnes of
attendance: euen the Father
of mercy, and God of all
consolations, increāse in you
all spirituall blessings, and
multiply the ioy of your
heart, and make you still to
grow in acceptation, and all
well-doing.

Humbly crauing pardon
for my boldnes herein, I
commit

commit your *Honor* to God
and to the word of his grace,
which will build you vp to
eternall life: resting

*Your Honours in all
humble obseruance,*

N. B I F I E L D.

Isleworth, July 14.

1618.

The chiefe Contents of this Booke.

THe drift is, to shew how wee
may be freed from the feare of
Death. pag. 6. 35.

First, it is proued by eight appa-
rent Arguments, that it may be at-
tained to. pag. 655. to 660.

Secondly, it is shewed by fiftene
Considerations, how shamefull and
uncomely a thing it is for a Christi-
an to be afraid to die. pag. 660. to
670.

Thirdly, the way how this feare
may be remoued, is shewed: where
may be noted.

An exhortation to regard the
directions. p. 670. 671.

Two wayes of Cure: the one by
Meditation; the other by Practise.
p. 671.

I. The contemplations either
serue to make vs to like Death, or
else to be lesse in loue with life. pag.
672.

Senenteene

Seuenteene Priviledges of a Christian in death, pag. 637. to 685.

The contemplations that shew vs the misery of life, are of two sorts: for either they shew vs the miseries of the life of nature: or else the miseries that do unavoidably accompany the very life of grace. p. 685. &c.

The miseries of the life of nature, from p. 685. to 693.

The miseries of a godly mans life are two-fold: which appears both in the things he wants: and in the things he hath while he liues, pag. 693. &c.

Sixe things which euery godly man wants while he liues. p. 694. to 698.

What should make a godly man weary of life, in respect of God. pag. 698. to 704.

And what in respect of euil Angels, Devils and men p. 704. &c.

And what in respect of the world. p. 706. &c.

And

The Contents.

651

And what in respect of himselfe.

p. 721. &c.

Eight aggravations of Gods corrections in this life.

p. 702.

Eight apparent miseries from the world.

p. 706. &c.

Fifteene manifest defects and blemishes in the greatest seeming felicities of the world.

p. 712. to 721.

Many aggravations of our misery, in respect of corruption of nature in this life.

p. 721. &c.

The remainders of the first punishments yet upon us.

p. 725.

The remouall of the Objections men make about death, from whence their feare ariseth, and these Objections are answered.

p. 727.

1. *About the paine of dying, where are ten answers.*

p. 721. &c.

2. *About the condition of the body in death.*

p. 733.

3. *About the desire to live longer yet.*

p. 736.

4. *About the pretence of desire to live long to do good.*

p. 740.

5. *About casting away of ones*

Ef

selfe.

Selfe. p. 742.

6. About parting with friends.
p. 745. &c.

7. About parting with wife and
children. p. 747.

8. About leaving the pleasures
of life. p. 748.

9. About leaving the honours
of life. p. 750.

10. About leaving their ri-
ches. p. 753. &c.

11. About the kind of death.
p. 756.

The second way of curing the
feare of death, is by practise, where
seuen directions are given: from p.
757. to the end.



THE
C V R E O F
THE FEARE
OF DEATH.

CHAP. I.

*Shewing the Scope and parts
of this Treatise.*

THat which I intend in this
Treatise, is to shew how a
godly man might order himselfe
against the feare of Death; or,
what course hee should take to
liue so, as not to be *afraid to die*.
This is a maine point, and excee-
ding necessary. Life is throughly
sweet, when death is not feared:
A mans heart is then like *Moun-
t Sion*, that cannot be moued. He
can feare no enemy, that doth

The drift
of the
whole
Treatise.

The pro-
fit fol-
lowing
these di-
rections.

The
parts of
the trea-
tise.

1.

not feare death. As death is the last enemy, so it works the longest and last feares: and to die happily, is to die willingly. The maine worke of preparation is effected, when our hearts are perswaded to be willing to die.

Now in the explication of this point, I would distinctly handle three things.

First, I will proue, that to liue without feare of death, is a thing *may bee obtained*; one may be deliuered from it as certainly, as a sicke man may be cured of an ordinarie disease.

2.

Secondly, I will shew, *how uncommonly a thing it is for a Christian to be afraid of death*: that so wee may bee stirred vp the more to seeke the cure for this disease.

3.

Thirdly, I will shew, *by what meanes wee may be deliuered from the feare of death*, if we vse them. Of the two first more briefly, and of the last at large.

CHAP. II.

*Prouing, that we may be cured of
the feare of Death.*

FOr the first: That the feare of death may be remoued: and that we may attaine to that resolution, to be willing to die, without lothnesse, is apparant diuers wayes.

First, it is euident, *Christ dyed to deliuer vs*, not onely from the burr of death, and from the diuell, as the executioner; but also from *the feare of death too*. Now Christ may attaine to the end of his death, vnlesse we will denie the vertue of Christ, and his death, and thinke that, notwithstanding, it cannot be obtained, Heb. 2. 14, 15. And the more apparent is this, because in that place he shews, that there is vertue in the death of Christ, to cure this feare of death in any of the Elect, if they wil vse the means:

Eight arguments to proue wee may be helped against the feare of death.

I.
Christ die to this end.

For as our fins will not be mortified, though there be power in the death of Christ to kill them, vnlesse we vse the meanes to extract this vertue out of the death of Christ: so is it true, that the feare of death may be in some of Gods elect: but it is not because Christ cannot deliuer them; but because they are sluggish, and will not take the course to be rid of those feares. The Physitian is able to cure them, and vsually doth cure the same disease; but they will not take his Receipts.

2.

It was
intended
in our re-
generati-
on.

Secondly, the Apostle intreating of the desire of death, saith, *That God hath wrought vs vnto the selfe same thing*, 2. Cor. 5. 5. We are againe created of God, that we might in our selues aspire vnto immortalitie; and are set in such an estate, as if we answered the end of his workmanship, we should neuer be wel, till we be possessed of the happines
in

in another world: which hee shewes in those words of being absent from the body, and present with the Lord. verse 8.

Thirdly, the propheties have runne on this point. For it was long since fore-told, that Christians knowing the victorie of Christ ouer death, should bee so farre from fearing death, that they should tread vpon him, and insult ouer him: Of death, where is thy sting? c. Esay 25. 8 Hosea 13. 14. 2. Corinthians 14. 54, 55.

Fourthly, it is a condition that Christ puts in, when he first admits Disciples, that they must deny their owne liues: and not only be content to take vp their crosse in other things, but their liues must not bee deare vnto them, when he calls for it, Luk. 14. 26.

Fifthly, we are taught in the Lords Prayer, to pray, That Gods kingdome may come: And by his

3.

This cure hath bin fore-told.

4.

We were bound to it, when we were admitted to be Christs Disciples

5.

It is taught in the Lords Prayer.

kingdome, he meanes the kingdome of Glory, as well as the kingdome of Grace. Now, in that wee are taught to pray for the kingdome, it shewes, Twce should desire it, and that by prayer we should be more, and more heated in our desires.

6.

Linely hope doth include it.

Sixtly, we are borne againe to a linely hope of our inheritance. Now if we be afraid of the time of our translation thither, how doe we hope for it after a linely manner? A desire of going to heauen is a part of that Seed cast into our hearts in our regeneration, 1. Pet. 1. 3, 4.

7.

Examples of such as haue attained to it.

Seuenthly, we haue the example of diuers men in particular, who haue desired to dy, & were out of feare in that respect: Gen 49. 18. *Jacob waited for Gods salvation*; and Paul resolves, that to dy, and to be with Christ, is best of all for him: Phil. 1. 21. yea, in Romans 7. 23. he is vehement; *O wretched man that I am, who shall*

shall deliuer me from this bodie of Death? Simeon prays God to let him die, Luke 2. 29. And the Prophet in the name of the godly, said long before Christ: O that the saluation of Israel were come out of Sion! Psalme 14. 7. And we haue the example of the Martyrs in all ages, that accounted it a singular glory to die: And in 2. Corinth. 5. 2, 7. the godly are said, to sigh for it, that they might be absent from the body, and present with the Lord; and so doe the first fruits of the holy Ghost, those eminent Christians mentioned, Rom. 8. 21.

Lastly, not onely some particular godly men haue attained to this, but the whole Church is brought in, in the 22. Chapter of Reuelation, praying for the comming of Christ, and desiring too, that hee would come quickly: And 2. Timothie 4. 8. *The love of the appearing of Christ, is the*

8. The whole Church taught to seeke it,

Periphrasis of the childe of God.

Thus of the first point.

CHAP. III.

*Shewing how vncomely it is to
feare Death.*

Fifteene
Reasons
why it is
an vn-
comely
thing to
be afraid
to die.
1. Wee
shame
our e li-
gion.

FOr the second, how vncome-
ly a thing it is in Christians
to feare death, may appeare ma-
ny wayes.

1. By the feare of death we
shame our Religion; while we
professe it in our words, we de-
ny it in our workes. Let *Papists*
tremble at death, who are
taught, that no man ordinarily
can be sure he shall go to heauen
when he dies. But for vs, that
professe the knowledge of sal-
uation, to bee astonished at
the passage to it, shewes (at
least) a great weakenesse of
faith, and doth outwardly
giue occasion of disgrace to
our

our Religion.

2. By that which went before, we may see how vncomely it is to bee afraid of death: For thereby we disable the death of Christ: we frustrate the end of Gods workmanship: wee stop the execution of the Prophecies: we renounce our first agreement with Christ: we mocke God in praying that his kingdome may come: we obscure the euidence of our owne regeneration; and wee transgresse against the example of the godly in all ages.

3. Many of the Pagans greatly settled their hearts against the feare of death by this very reason: because there was no being after death; and therefore they could no more feeble misery then, then before they were borne: And shall we Christians, that heare euery day of the glorious saluation we haue by Christ, be more fearefull then they were?

Let

3. We are worse the some Pagans.

4. Wicked
men dye
vnwil-
lingly.

Let them feare death that know not a better life.

Shall we be like wicked men? Their death is compelled; shall ours be so too? They by their good wils, would not lose their bodies in this life, nor haue their bodies in the next life: but since God hath made vs vnlike them in the issues of death, shall wee make our selues like them in the lothnesse to die? Let *Felix* tremble at the doctrine of death and iudgement, Acts 24. 25. but let all the godly hold up their heads, because the day of their redemption draweth nigh, Matthew 24. &c.

5. Death
is but a
shadow.

5. Shall we be afraid of a shadow? The separation of the soule from God, that is death, if we speake exactly: but the separation of the soule from the body, is but the shadow of death. When see we mentrembling for feare of spirituall death, which is called the *First Death*? and yet this

is

is farre more woefull then that wee call the bodily death. But as if the death of the body were nothing, the Scripture calls damnation, The *second death*, neuer putting the other into the number.

6. This feare is called a bondage here in this text: And shall we voluntarily make our selues vassals? Or shall wee bee like slaues that dare not come in our Maisters sight?

6. It is a bondage to feare.

7. If we loue long life, why are wee no much more in loue with eternall life, where the duration is longer, and the estate happier? Are we not extremely infatuated, that when God will doe better for vs then wee desire, yet we will be afraid of him?

7. If we loue life, why not eternall life.

8. Shall we bee worse then children, or mad men? Neither of them feare death; and shall simplicity, or Idiotisme, doe more with them, then reason

8. Are we worse then children and mad men.

son or Religion can doe with vs?

9. Wee
make our
selues like
the Israe-
lites, or
rather
more ab-
surd then
they.

9. Do not all that reade the storie of the Israelites (in their passion desiring to be againe in *Egypt*, and violently murmuring at the promise of going into the Land of *Canaan*) condemne them of vile ingratitude to God and folly in respect of themselves? For what was it for the to liue in *Egypt*, but to serue cruell *Taske-masters about bricke and clay*? And was not *Canaan* the place of their rest, and a Land that flowed with milke and honey? Euen such is the condition of all that with life, and are afraid to die. What is this world but *Egypt*; and what is it to liue in this world, but to serue about *bricke and clay*? Yea, the Church, that is separate from the world, can find it no better then a *barren Wildernesse*. And what is *Heauen*, but a *spirituall Canaan*? And what can Death be more, then

then to passe ouer *Iordan*; and victoriously ouercomming all enemies to bee possessed of a place of matchlesse rest; of more pleasures then Milke or Hony can shadow out?

10. *Adam* might haue had more reason to feare Death, that neuer saw a man die an ordinarie death; but for vs to bee affrighted with death, that see thousands die at our right hand, and ten thousand at our left, and that daily, is an inexcusable distemper. The gate of Death is continually open, and we see a prease of people, that daily throng into it.

10. Is not death ordinarie?

11. When *Moses* had cast downe his Rod, it turned into a Serpent; and the Text, noting *Moses* weaknesse, saith; He fled from it: But the Lord commanded him to take it by the Tail; and behold, it became a Rod againe: Euen so death at the first sight is terrible, like a new-made Ser-

11. The example of *Moses*.

Serpent, and the godly themselves, through inconsideration, flie from it: but if at Gods commandement, without feare, they would lay hold vpon this seeming Serpent, it will be turned into a Rod againe; yea, into a golden Scepter in our hands, made much better by the change. Neither doe we reade, that euer at any time after *Moses* had any feare of this Serpent, when he had once known the experience of it. And haue we often, by the eyes of faith, seen the experience of this great work of God, and shall we still be running away?

12. The
example
of all
creatures

12. It is said, Rom. 8. 20. that *all creatures groane, waiting for the libertie of the sonnes of God*: and shall wee bee worse then brute beasts? Doth the whole frame of nature, as it were, call for this time of change; and shall man be so stupid, or carried with such senselesse feares, as to shun his

his owne felicitie?

13. Consider whether it bee more commodious for vs, that Death come to vs, or that we go to Death. For one thing is certaine; it is in vaine to shun that which cannot be auoided. For it is appointed vnto all men once to die, Heb. 9. 24. *What man is he that liueth, and shall not see death?* Psalme 89. *Death is the way of all flesh,* Iosh. 24. Now this being granted, let vs consider of it: Death is like an armed mā, with whom we must once fight. Now if we be aduised, and will go to Death, we must get on our armour before hand, and so the encounter will be without danger to vs, because *the weapons of our warfare are mighty through God,* & we are assured of victory through Iesu Christ. On the other side, to tarry till Death come vnto vs, is as if a man that knows he must fight with a fore aduersary would through slothfulness

13. It is better we go to death, than that death should come to vs.

14 It is
vncome-
ly to feare
that
which is
common
and cer-
taine.

fulnesse go vp and downe vnar-
med till he fall into the hands of
his enemy, and must then fight
with him at such disadvan-
tage.

14. It is most vncomely to
feare that which is both com-
mon and certaine. Death, of all
afflictions is most common. For
from other afflictions it is possi-
ble some might bee free; but
from death can no man be deli-
uered: and God of purpose hath
made that most common which
is most grieuous, that thereby he
might abate the terror of it. It
is monstrous foolishnes, to strine
in vaine to auoid that which ne-
uer man could escape. And to
teach men their vnauoydable
mortality, the Lord clothed our
first Parents with the skinnies of
dead beasts, and feeds vs with
dead flesh, that as often as wee
eate of slaine beasts, we might
remember our owne end: and
shall we be euer learning, and
neuer

neuer come to the knowledge of this truth? Is this such a lesson as cannot be learned? Shall we be so stupid, as daily to passe by the graues of the dead, and heare their knels, and yet be vntaught and vnarmed?

15. Lastly, shall we be afraid of such an enimie as hath beene overcome hand to hand, and beaten by Christ, and thousands of the Saints? especially if we consider the assurance we haue of victorie. In this combate euery Christian may triumph before the victorie. 1. Corinth.

15. 15.

And thus much of the two first points.

15. Shall we bee afraid of an enimie that hath bin so often vanquished?

CHAP. IIII.

*Shewing that a Christian is
many wayes happy
in death.*

An ex-
hortation
to attend
upon the
meanes
of cure.

NOW I come to the third point, which is the maine thing here intended; and that is the meanes how we may be cured of the feare of Death: and in this we had neede all to attend with great carefulnesse. The disease is stubburne, and men are sluggish, and extremely loth to be at the trouble of the cure; and Sathan by all meanes would keepe vs from remembering our latter end: & the world affords daily distractions to pluck vs away from the schoole of Christ herein, and our owne hearts are deceitfull, and our natures apt to be wearie of the doctrine before wee put in practise any of the directions; and we are apt to

to a thousand conceits, that it is either vnpossible, or vnneccessary to attend this doctrine, or the like. Yea, it may be, it will fare with many of vs, as it doth with those that are troubled with the raging paine of the teeth; their paine will cease when the Barber comes to pull out the tooth: so it may be you may finde this deceit in your hearts, that you will not feele the feare of death, till the discourse of the medicine be ouer; and so let it be as water spilt on the ground. But let vs all awake, and in the power and strength of Christ, that *died to deliuer vs from the feare of death*, let vs lay all the plaisters close to the sore, and keepe them at it, till it bee thoroughly whole.

There be two wayes then of curing this feare of Death: The one is by *contemplation*: The other is by *practise*. There be some things if we did chase them out, soundly

2. Wayes
of curing
the feare
of Death.

1. By cō-
templati-
on.

2. By pra-
ctise.

soundly to think of them, would heale vs wonderfully.

There be some things also to bee done by vs, to make the cure perfect. If contemplation be not available, then practise will without faile finish the cure.

The
wayes of
curing
this feare
by con-
templati-
on.

The *contemplation* are of two sorts: For either they are such meditations as breed desire of Death, by way of *motiue*: or they are such as *remoune the obiections*, which cause in mans mind the feare of Death. For the first, there be two things, which if they bee soundly thought on, will worke a strange alteration in our hearts. The one is, the happinesse we haue by Death. The other is, the miseries we are in by life.

Can any man be afraid to bee happie? If our heads and hearts were filled with arguments, that shew vs our happines by death, we would not be so senselesse as

to tremble at the thought of dying.

Our happines in death, may be set out in many particulars, and illustrated by many similitudes, full of life and vertue to heale this disease of feare.

1. Death makes an end of all the tempests and continuall stormes, with which our life is tossed: it is the Hauen and Port of rest: and are we so mad as to desire the continuance of such dangerous tempests, rather then to be in the hauen whither our journey tends?

2. *Death is a sleepe*: For so the dead are said to be asleepe, 1. Thess. 4. 14. Looke what a bed of rest and sleepe isto the wearie labourer, such is Death to the diligent Christian. In death *they rest in their beds from the hard labours of this life*, E-say 37. 2. Reuel. 14. 13. And was euer the wearie labourer afraid of the time when he must lie

The happines of a Christian in death, shewed

17. waies.

1. Death is the hauen,

2. It is but a sleepe.

3. It is the
day of re-
ceiuing
wages.

4. Then
the seruāt
is free, &
the heire
at full age

5. Then
the bani-
shed re-
turne.

lie downe and take his rest?

3. The day of Death is the day of receiuing wages, wherein God payes to euery godly man his penny. And doth not the *hireling* long for the time wherein hee shall receiue wages for his worke? Iob 7. 2. And the rather should wee long for this time, because we shall receiue wages infinitely aboue our worke; such wages as was neuer giuen by man, nor can be, if all this visible world were giuen vs.

4. In death the seruant comes to his freedome, and the heire is at his full age; and it is such a *liberty as is glorious*: neuer such a freedome in the world. Rom. 8. 21. Shall the heire desire to be still vnder age, and so still vnder Tutors and Gouvernors? or shall the seruant feare the day of his freedome?

5. In death, the *banished* re-
turne and the *Pilgrims* enter into
their *Fathers* house. In this
life

life we are exiled men, *banished from Paradise*, and *Pilgrims* and *Strangers* in a farre countrey, absent from God and heauen. In death we are receiued to Paradise, and settled at home in those *eueralsting habitations* in our Fathers house, Luk. 17. Ioh. 14. 2. Hebrews 13. 11. And can we be so senselesse, as to be afraid of this?

6. Death is our *birthday*; we say falsly, when we call Death *the last day*. For it is indeed the beginning of an eueralsting day: and is there any griuance in that?

7. Death is the funerall of our vices, & the resurrection of our graces. *Death* was the *daughter of Sinne*, and in death shall that be fulfilled: *The daughter shall destroy the mother*. We shall neuer more be infected with sinne, nor troubled with ill natures, nor be terified for offending. Death shall deliuer vs perfectly whole

6. It is our birthday.

7. It is the funeral of our vices, &c.

The dissolution of the body.

G g of

is the ab-
solution
of the
soule,

8. Then
the soule
is deliv-
ered out
of prison,

of all our diseases, that were impossible to be cured in this life, and so shall there bee at that day a glorious resurrection of graces: Our gifts shall shine as the Stars in the firmament; And can we bee so sottish, as still to bee afraid of death?

8. In death the soule is deliv-
ered out of prisō: For the bo-
dy in this life is but a loathsome
and darke prison of restraint. I
say, the soule is restrained, as it
were in a prison, while it is in
the body, because it cannot be
free to the exercise of it selfe, ei-
ther in naturall or supernaturall
things: For the body so rules by
senses, and is so fiercely carried
by appetites, that the soule is
compelled to giue way to the
satisfying of the body, and
cannot freely follow the light
either of Nature or Religion:
The truth, as the Apostle saith,
is with-held or shut vp, *through*
unrighte-

unrighteousnesse, Romans 1. 18.
I say, it is *a loathsome prison*, be-
cause the soule is annoyed with
so many loathsome smells of sin
and filthinesse, which by the
bodie are committed. And it is
a darke prison; For the soule loo-
king through the bodie, can see
but by little holes, or small case-
ments. The bodie shuts vp the
light of the soule, as a darke
Cloud doth hide the light of the
Sunne; or as the interposition of
the earth doth make it night.
Now death doth nothing, but as
it were a strong wind, dissolue
this cloud, that the Sunne may
shine clearely, and puls downe
the walles of the prison, that the
soule may come into the open
light.

9. The liberty of the soule in
death may be set out by another
similitude. The world is the Sea;
our liues are like to many Gal-
lies at Sea, tost with continuall
Tides or Stormes: our bodies

9. Shew-
ed by an-
other si-
militude.

are Gally-flaues , put to hard seruice by the great Turke the Diuell , who tyrannically , and by vsurpation , doth forcibly command hard things. Now the soule within , like the heart of some ingenuous Gally-flaue , may be free , so as to loath that seruitude , and inwardly detest that tyrant ; but yet so long as it is tyed to the body , it cannot get away. Now death comes like an vnresistable Gyant , and carries the Gallies to the shore , and dissolues them , and sets the prisoners free : And shall this glorious libertie of the soule be a matter of terror vnto vs? Had we rather be in captiuitie still ?

10. It is
but to
put off
our olde
clothes.

10. In this life we are cloathed with rotten , ragged , foule garments : Now the Apostle shews , that death doth nothing else but pull off those ragged garments , & cloath vs with the glorious robes of saluatiō ; more rich then the robes of the greatest

test Monarch, 2. Cor. 5. 2, 3. It is true, that the godly haue some kinde of desire *to bee clothed upon*: They would haue those new garments, without putting off their old: but that is not decent, for a Prince to weare (without) gorgeous attire, and (vnderneath) base ragges. To desire to goe to heauen, and not to dye, is to desire to put on our new cloathes without putting off our old. And is it any grieuance to shift vs, by laying aside our old cloathes, to put on such rich garments? We are iust like such slothfull persons, that loue well to haue good cloathes, and cleane linnen; but they are so sluggish, they are loth to put off their old cloathes, or foul linnen.

II. In the same place, the Apostle cōpares our bodies to an old mud-walled house, and to a rotten tent; and our estate in heauen, to a most glorious and

II. It is but to remove out of an old house.

Princely pallace, made by the most curious workmā that euer was ; and it is such a building too, as will neuer be out of re-
 paire. Now for a godly man to die, is but to remoue from a rotten old house, ready to fall on his head, to a sumptuous palace,
 2 Cor. 5. 1. Doth that Landlord doe his Tenant wrong, or offer him hard measure, that wil haue him out of his base cottage, and bestow vpon him his own Mansion house? No other thing doth God to vs, when by death he remoues vs out of this earthly Tabernacle of our bodies, to settle vs in those euerlasting habitations, euen into that *building made without hands in heauen*, Ioh. 14. 2. Luk. 17.

12 The seed cast into the ground, is not spoiled.

12. A man that had neuer scene the experience of it, perhaps would haue thought, that the seed cast into the ground, had beene spoiled, because it would rot there ; but Nature hauing shewed

shewed the returne of that graine with aduantage, a man can easily be cured of that folly. The husbandman is neuer so simple, as to pittie himselfe or his seed; he sayes not, Alas, is it not pittie to throw away and marre this good seed? Why, brethren, what are your bodies, but like the best graine? The bodies of the Saints are Gods choifest corne. And what doth death more vnto Gods graine, then cast it into the earth? Doe we not beleue our bodies shall rise like the graine, better then euer they were sowed? and are we still afraid?

13. *Paul saith, he would be dissolued, that he might be with Christ,* Philip. 1. 21. In which words, he imports two things in death. First that there is a dissolution of the soule from the body: and secondly, that there is a coniunction of the soule with Christ. Now, which is better for

14. Then we shall bee in Christ.

vs to haue the body, or to haue Christ? The same Apostle saith else-where, that they are *confident in this, they had rather bee absent from the body, and so to bee present with the Lord*; then to be present with the body, and absent from the Lord, 2. Cor. 5, 7, 8.

Now the true reason why mē feare death, is; because they looke vpon the dissolution onely, and not vpon the coniunction with Christ.

14. It is but to come to the end of the Race, and receiue the prize.

14. in the 1. Cor. 9, 24. our life is compared to a race, & eternall life to a rich prize; nor a corruptible but an incorruptible Crowne. Now death is the end of the race; and to die, is but to come to the gaole or race end. Was euer Runner so foolish, as to be sorie; that with victory he was nere the end of the race? And are we afraid of death, that shall end the toyle and sweate and danger of the running; and giue

giue vs, with endlesse applause,
so glorious a recompence of re-
ward.

15. In the Ceremoniall Law,
there was a yere they called the
yeare of *Jubilee*: and this was ac-
counted an *acceptable yeare*; be-
cause euery man that had lost or
sold his lands, vpon the blowing
of a trumpet returned; and had
possession of all againe; and so
was recouered out of the extre-
mitie in which he liued before.
In this life we are like the poore
men of *Israel*, that haue lost our
inheritance, & liue in a manner
and condition euery way strait-
ned: now death is our *Jubilee*,
and when the trumpet of death
blowes; we all, that die, returne
and enioy a better estate, then
euer we sold, or lost. Shall the
Jubilee bee called an acceptable
time, and shall not our *Jubi-*
lee bee acceptable to vs? Esay

15. It is
our *Jubi-*
lee.

61. 2.

16. Death is the day of our

16. It is the
day of our

Gg 5.

Coro-

Corona-
tion.

17. Con-
sider the
glory to
come.

Coronation: we are Heires ap-
parent to the Crowne in this
life; yea, we are Kings elect, but
cannot bee crowned till death,
2. Tim. 4. 8. And shall not that
make vs loue the appearing of
Christ? Is a King afraid of the
day of his Coronation?

17. To conclude this first part
of Contemplation: If we did se-
riously set before our eyes the
glory to come; could our eyes
be so dazeled, as not to see, and
admire, and hast to it? Aske *Paul*
that was in Heauen, what hee
saw; and he will tell you, *Things*
that cannot be uttered; Happinesse
beyond all language of mortall
man. If there were as much faith
on Earth, as there is glorie in
Heauen; Oh how would our
hearts bee on fire with feruent
desire after it! But euen this faith
is extreameley wanting: it is our
vnbelleefe that vndoes vs, and
fils vs with these seruile and for-
tish feares.

And

And thus of the Meditations taken from the happinesse wee enioy by death : which should make vs conclude with *Salomon*. That *the day of Death is better then the day when one is borne.*

Eccl.7.1.

CHAP. V.

*Shewing the miseries of life in
wicked men.*

NOW it follows, that I shold breake open the miseries of life; the consideration whereof should abate in vs this wretched loue of life.

The miseries of life may be two waies considered : for they are of two sorts; either such miseries, as load the *life of Nature*, or such miseries as do molest the very *life of Grace*.

The *miseries* that accompany the *naturall life* of man, while he remaines

The miseries of life two waies considered.

The miseries of a naturall

life shew-
ed three
wayes.

Three
dreadful
conside-
rations
about
sinne.

1. thou
art guilty
of A-
dams sin.
2. Thou
wast con-
ceiued in
sin; which
is like a
Leprosie
hard to
cure.

Spred o-
uer thy
whole
soule; or
in thy
minde.

remaines in the state of Nature
onely, who can recount? I will
giue but a breife touch of some
heads of them.

First thinke of *thy sinnes*; and
so three dreadfull things may a-
maze thy thoughts. For first,
thou art guilty of *Adams sinne*;
for *by that man, sinne came in vpon
all men*; euen the guilt of his sin:
Rom. 5. 12. Secôdly, thy nature
is *altogether vile and abominable
from thy birth, thou wast conceiued
in sinne*, Psal. 51. 4. And this stain
and leprosie *hangs on fast* vpon
thy nature, and cannot be cured
but by the bloud of Christ only.
Heb. 12. 1. And this is seated in
all the faculties of thy soul. For
in thy *Mind*, there is *Ignorance*,
and *Impotency* to receiue know-
ledge; and a natural *approning of
euill and errour*, rather than the
truth and sound doctrin. Those
wayes seeme good in thine eies,
which tend vnto death: 1 Cor. 2
14. Rom. 8. 7. 2. Cor. 3. 5. Pr. 14

12. And this thou maiest perceiue by this, that thou art not able to thinke a good thought, but canst go free, for dayes and weeks, without any holy cogitation; and besides, thy mind is infinitely prone to *swarmes of euill thoughts*, Gen. 6. 5.

Againe, if thou behold *thy Conscience*, it is *impure, polluted, without light, or life, or glorie* in thee; shut vp in a dungeon, *excusing* thee in many faults, and *accusing* thee for things are not faults, but in thy conceit: and when it doth accuse thee for sin, it *rageth* and falleth mad with vnbridled furie and *terrors*, keeping no bounds of Hope or Mercie.

And in
thy Con-
science.

Further, if thou obserue *thy Afflictions*, they are altogether impotent in that which is good, there is no lust in thee after that which is good; and yet they are all out of order, and prone to continuall rebellion against God,
readie

And in
thy Af-
fections.

3. Innumerable
Actual
finnes,

ready to be fired by all the enticements of the World, or the Diuell, Philip. 2. 13. Gal. 5. 24. Thirdly, vnto these adde thy innumerable *Actual* finnes, which are *more then the hairs of thy head*; multiplied dayly in thought, affection, word, and deed; the least of them deseruing hell fire for euer: thy finnes of *Infancie*, *Youth*, *Old age*; finnes of *Omission* and *Commission*; finnes in *Prosperity* and *Aduersitie*; finnes at *Home* and *Abroad*; finnes of *Infirmity* and *Presumption*. If *Dauid* looking vpon his sins, could say, *They haue so compassed me, & taken such hold on me, that I am not able to looke vp.* Oh then, if thou haddest sight and sense, how might'st thou much more cry out of the intollerable burthen of them? and the rather, if thou obserue, that many of thy corruptions reign tyrannically, and haue subdued thy life to their vassalage. so as thou art in-

conti-

continuall flauerie to them.

Thus is thy life infested with these vnspeakable inordinations: and thus of the first part of thy infelicitie in life.

Secondly, if thou obserue, but how God hath *auenged* himselfe vpon them, and what yet *remaineth* vnto thee, how can thy heart sustaine it selfe? For

1. Thou art a banished man, exiled from *Paradise*, and made to liue without hope to returne thither: The best part of the earth thou shalt neuer enjoy.

2. The *earth is cursed* to thee, and it may be a wofull spectacle to see all the *creatures subiect to vanitie*, and smitten with the strokes of God for thy sinne, and groaning daily round about thee.

3. Looke vpon thy most miserable *soule* for there thy minde and conscience liue shut vp with *darknesse and horror*. The *Diuels* haue within thee *strong holds*, and liue

The punishments inflicted vpon wicked men.

1. They are banished from Paradise.

2. The earth cursed.

3. Their soules in wofull distresse.

liue intrenched in thy thoughts, Ephes. 4. 17. 2. Cor. 10. 5. Thy heart is spiritually *dead*, and like a stone within thee, Ephes. 2. 1. Ezech. 36. 27.

4. And so
their bo-
dies.

4. *Thy bodie* is wretched through *deformities* and *infirmities*, diuersly noisome to thee with *paines* that grieue thee, either in respect of *labour* or *diseases*, vnto which thou art so prone and there is no part or ioynt of thee, but is lyable to many kinds of diseases, Deu. 28. 21, 22. Gen. 3. 19. And of the labours of thy life, which is but the least part of thy bodily miseries, *Salomon* saith, *All things are full of labour, who can utter it?* and for that reason, life is but a *vanity* and *vexation*, Eccles. 1. 18.

5. And so
their e-
states in
foure re-
spects.
1. Com-
mon
plagues.

5. If thou looke vpon thy *outward estate* in the world, with what fearefull frights may thy heart bee griped? if thou consider.

1. The common, or generall,
or

or publike plagues (with which god fights against the world) as wars, famines, earthquakes, pestilence and yearely diseases, inundations of waters, and infinite such like.

2. The particular crosse, with which he vexeth thee in particular, either with losses of thy estate, or the troubles of thy family, Deut. 28. 15, 16, &c.

2. Particular crosses.

3. The preterition of God, restraining many good things from thee, so as thou wantst manie of those blessings of all sorts which yet God doth bestow vpon others, Esay, 49. 1, 2. Ieremie, 5. 25.

3. Neglected of God.

4. The cursing of thy blessings; when God blasts the gifts of thy minde, that thou canst not vse them for any contentment of thy life, or makes thy prosperity to be the occasion of thy ruine, Malac. 2, 3. Eccles. 5. 13. This is a fore euill.

4. Their blessings cursed.

Lastly, consider yet further what

Fearefull
things
that may
befall
them.

what may fall vpon thee, in respect of which thou art in daily danger. There are *seas of wrath*, which hang ouer thy head, Iohn 3. 36. and God may plague thee with the *terrors of conscience*, like Cain, Gen. 4. 14. or with a *reprobate sense* or the *spirit of slumber*, Ioh. 12 4. Rom. 11. 8. *strong illusions*, 2 Thes. 2. 11. or such other like dreadfull spirituall iudgements: besides many other fearfull indgments, which thy heart is not able to cōceiue of, as *painfull diseases* in the body, or an *utter ruine* in thy estate, or good name: but aboue al other things, the remembrance of the *fearfull iudgment of Christ*, and the euerlasting paines of *hell*, with a miserable death, should compell thee to cry out: *O men and brethren, what shall I do to be saved, and get out of this estate?*

But because it is my purpose here chiefly to perswade with godly men & not with naturall men:

men; and because death it selfe is no ease vnto such men as liue in their sins without repentance who haue reason to loath life, and yet haue no cause to loue death, I passe from them, and come to the life of godly men, and say, they haue great reason to loath life, and desire the day of death.

CHAP. VI.

Shewing the miseries of godly men in life.

NOW *the miseries of the godly mans life* are of two sorts: for either he may consider *what he wants*, or *what he hath* in life, for which he should bee weary of it.

I will giue but a touch of the first: consider of it; in this life there are fixe things, among the rest we want, and can neuer attaine

A godly man hath great cause to be weary of life, if he consider.

1. What he wants.
2. What he cannot auoid.
6. Things euery godly mā

wants,
while he
lives here
in this
world.

1. The
glorious
presence
of God.

2. Fellow
ship with
his best
friends.

taine while we liue here.

The first is, the glorious presence of God; while *the bodie is present, the Lord is absent*, 2. Cor. 5. 8. And is not this enough to make vs loath life? Shall wee more esteem this wretched car-kasse, then our glorious God, whose onely presence in glory shall fill vs with eternal delight? *O the vision of God!* If we had but once seene God face to face, we would abhor that absence that should hinder the fruition of such vnspeakable beauties, as would enamour the most secure heart to an vnquenchable loue.

The second thing we want in life, is *the sweete fellowship with our best friends*: A fellowship matchlesse; if we either consider the perfection of the creatures, whose communion we shall enioy; or the perfect maner of enioying it. Who would be withheld from *the congregation of the first borne, from the societie with*
inni.

innumerable Angels, and the spirits of iust men? Alas! the most of vs haue not so much as one entire and perfect friend in all the world; and yet we make such friends as we haue, the ground of a great part of the contentment of our liues. Who could liue here, if he were not beloued Oh, what can an earthly friendship bee vnto that in heauen; when so many thousand Angels & Saints shall be glad of vs, and entertaine ys with vnwearied delight! If we had but the eyes of faith to consider of this, we would thinke euery houre a yeare till we were with them.

Thirdly, in this world we want the perfection of our owne natures: we are but maimed & deformed creatures here; we shall neuer haue the sound vnderstanding of men in vs, till wee be in heauen; our holinesse of nature and gifts will neuer be consummate, till we be dead.

Fourthly,

3. The
perfecti-
on of his
nature.

4 Liberty

Fourthly, in this world wee want libertie: *Our glorious libertie* wil not be had here: a thing which the spirits of the best me haue with much sighing longed after, Rom. 8. 21, 22. Oh who would liue in a prison, a dungeon, rather then a palace of royal freedom? It hath been impliedly shewed before, that wee are many wayes in bondage here.

5. Contentment.

Fiftly, we shall euer want here fulnesse of contentment. *If a man liue many yeares, so that the dayes of his yeares be many, if his soule bee not filled with good, Salomon saith, an untimely birth is better then bee.*

And it is certaine, if a man liue a thousand yeares twise old, hee shall neuer see solid good to fill his hart, his appetite will neuer be filled, Eccle. 6. 3, 6, 7 There is nothing in this life can giue a man solid and durable contentment; but a man findes by experience, vanitie, and vexation of spirit, in what he admires or
loues

loues most: and shall we bee so
fottish as to forget *those riuers*
of pleasures that are at Gods right
hand? Psal. 16. vlt.

6. The sixth thing we want in
this world is our *Crown*, and the
immortall and incorruptible in-
heritance bought for vs with the
bloud of Christ: and shall not
our hearts burne within vs in
lōging after possession? Can we
desire still to liue in wants, and
to be vnder age? What shall
moue vs, if such an incōparable
crowne cannot moue vs? Wee
that sweate with so much sore
labor for the possession of some
smal portion of earth;shal we, I
say, be so sluggish, as not to de-
sire, that this kingdome, which
our Father hath giuen vs, might
come quickly vpo vs? or are we
so transported with spirituall
madnesse, as to be afraid to passe
through the gate of death, to at-
taine such a life? What Prince
would liue vncrowned, if hee
could

6. The
Crowne.

could help it, and might possesse it without wrong or danger? & what great heire would be grieved at the tydings, that all his lands were fallen vnto him?

C H A P. VII.

*The miseries of a Christian
in respect of God
in this life.*

THus of what hee wants in this life. Secondly, he ought to be as much troubled to think *what he hath, and cannot auoide* While he liues: and thus his life is distressed, and made vnlovely either if he respect God, or the *euill Angels, or the world, or himselfe?*

Life bitter in respect of God diuers waies

For first, if he respect God, there are two things should marre the tast of life, and make it out of liking. The first is the *danger of displeasing of God: who would*

would liue to offend God? or
griue his H. Spirit? or any way
to make him angry? Though this
reason will moue little in the
hearts of wicked men, yet it is
of singular force in the heart of
an humble Christian, who as he
*accounts Gods louing kindnesse bet-
ter then life:* so he findes nothing
more bitter, then that he should
displease God: that God (I say)
who is *so great in maiestie*, and
hath shewed himselfe *so aboun-
dant in mercy* to him. It would ly
as an heauy load vpo our hearts
to thinke of the displeasing of
our best friend; specially if hee
were a great person, or a Prince.
How much more should we de-
sire to bee rid of that condition
whertin wee may displease *our
good God*; and to be there, where
wee are sure neuer to anger him
more? The second thing that
should make vs looke with lesse
affection vpon life, is, that God
doth continually *croffe vs* in the
Hh things

Eight ag-
grauations
of the
miserics
of life, in
respect of
the cor-
rections
of God.

3.

things of this life: The Lord doth of purpose so watch vs, that when hee sees vs settle any contentment in life, he drops in some thing, that makes all extremely bitter. And those corrections of God should be the more noted, if we consider but diuers *aggrauations* about them, as

1. That God will *correct eue-ry sonne* whom he loueth, none can escape, Heb 12.4.

2. That a man is vsually most opposed and crossed *in that he loues best.*

3. That a man shall euer want what he wisheth, *euen in such things as other men doe not want.* There is a secret vexatiō cleaues vnto mans estate, that their hearts runne vpon such things which cannot be had, but in the callings of other men. The countyman praiseth the Citizens life; and the Citizen is full of the praises of the Countrey: and so is there in all men a liking of the callings

callings of other men, with a dislike of their owne, Eccles. 6.

4. That *there is no discharge in that warre*, but that a man must euery day looke for crosses. *Euery day hath his grieffe*, Eccles. 8. 8. Luke 9. 24. Math. 6. vlt.

4.

5. That God will *not let vs know the times* of our corrections, but executeth them according to the vchangeable purpose of his owne counsell; so as they come vpon vs *as a snare vpon a bird*. For this reason Salomon saith: *That the misery of man is great vpon him, because there is a time for euery purpose, which cannot be auoyded, nor can man know before hand, what which shall be, for who can tell him, when it shall bee?* Eccles. 8. 6, 7, 8. and 9. 12.

5.

6. That *no man knoweth either loue, or hatred, by all that is before him*: A godly man can haue no such blessings outwardly, but a wicked man may haue them in as great abundance as he: nor

6.

doth there any miserie fall vpon the wicked in outward crosses, but the like may befall the godly. *All things come alike to all: there is one event to the righteous and to the wicked; to the cleane, and uncleane; to him that sweareth, and to him that feareth an oath; as is the good, so is the sinner. This, saith Salomon, is an euill among all things that are done vnder the Sunne, that there is one event vnto all, Eccles.*

9. 1, 2, 3.

7.

7. This bitternesse is increased, because God will not dispose of things according to the meanes or likelihoods of mans estate. *The race is not to the swift, nor the battell to the strong, nor yet bread to the wise, nor riches to men of understanding, nor yet fauour to men of skill, but time and chance hapneth to them all. Eccles. 9. 11.*

8.

8. That besides the present miseries, there are many miseries to come; so as it is an argument to proue the happines of the dead, that

that they are *taken away from the miserie to come*, Eſay 57. 1, 2. Which ſhould likewise mooue vs to loue life the leſſe; becauſe we know not what fearefull alterations may come, either in our outward eſtate, or in matters of Religion. What caſe were we in, if war ſhould come vpon vs, with all the deſolations and terrors that accompanie it? What if the peſtilence ſhould come againe? or wee be left in the hands of the violent? or God fight againſt our eſtates by fire, or inundations, or the like? Who can tell what fearefull alterations may be in Religion? And is it not beſt to be in heauen, and then are we ſafe? Beſides, the miſeries may fall vpon our own bodies, or our children, or friends, &c. And theſe things ſhould abate the loue of life, as we reſpect God.

CHAP. VIII.

*The miseries of life, in respect
of euill Angels.*

NOW secondly, let vs turne
our eyes to the euill An-
gels, and then these things may
affright vs.

i. The
world full
of diuels.

i. That they are euery where
vp and downe the world; in the
earth, ayre, seas; no place free.
Those fiery serpents are euery
where, in the wildernesse of the
world. We leade our liues here
in the midst of innumerable dra-
gons; yea, they are in the most
beauenly places in this life: the
Church is not free from them. A
man can stand no where before
the Lord, but one diuell or other
is *at his right hand*, Eph. 2. 2. and
6. 13. Zac: 3. 1. Iob 1. And sure,
it should make vs like the place
the worse, where such foul spi-
rits are: the earth is a kind of hel
in

in that very respect.

Secondly, it should more trouble vs, that we must of necessity enter into the *Conflict with the diuels*, and their temptations, and to bee buffeted and gored by them.

A man that knew he must goe into the field, to answer a challenge, will be at no great rest in himselfe: But, alas, it is more easie, a thousand fold, to *wrestle with flesh and blood*, then with these *Principalities and Powers, and spirituall wickednesses, and great Rulers of the world*, Ephes. 6. 13.

Thirdly, besides, it addes vnto the distresse of life, to consider of the *subtiltie and crueltie* of these diuels, who are therefore like the *crooked Serpent*, and *Leuiathan*, and *Dragons*, and *roaring Lyons*, seeking whom they may deuoure. Though these things will little moue the hearts of wicked men; yet vnto the godly minde,

2. Our conflict with diuels.

3. Their subtiltie and crueltie.

the temptations of life are a grievous burthen. Thus much of euill Angels.

CHAP. IX.

*The miserie of life, in respect
of the world.*

3.

THirdly, consider but what the world is, in which thou liuest; and that either in the apparent miseries of this world, or in the vexations that accompanie the best things the world hath to offer to giue thee. First, for the apparent miseries:

9. Appa-
rent mise-
ries of life
in this
world.

1. Like a
wilder-
nes

2. Like E-
gypt.

1. It is exquisitely like a *wilderneffe*; no man, but for innumerable wants, liues as is a desert here.

2. It is a true *Egypt* to the godly; it continually imposeth hard taskes, and seruile conditions. Life can neuer bee free from grievous burthens and inexorable

exorable molestation.

3. This world is verily *like Sodom*, full of generall and vnspeakeable filthinesse: *All the world lyeth in wickednesse*; scarce one *Lot* to be found in a whole Citie, or Parish. If God would seeke but five righteous men, that are truly or absolutely godly, they are not to be found in the most assemblies in the world; nay, in the Church too.

3. Like Sodom.

4. Yet more; this world is a very *Pest-house*, spiritually considered. Euery man that a godly man comes neare, hath a mischierous plague-sore running vpon him; yea, the godly themselves are not without this disease; so as there is a necessity, as it were, to infect, or be infected, still in all places, or companies. Oh who would loue to live in a *Pest-house*, that may dwell in a place for euer free from all infection?

4. Like a Pest-house.

Hh 5,

Yet

5. Like a
very Gol-
gotha.

In this
world the
dead bu-
rie the
dead.

6. It
liues vs.

5. Yet more; this World, why, it is a very *Golgotha*, a place of dead men; we liue amongst the Graues: almost all we see, or haue to deale with, are but men truly dead. Alas, what should we reckon of the life of mens carkasses, when their soules are dead, and both soule and bodie sentenced to eternall death? Almost all that we meet with, are malefactors, vnder sentēce, readie to be carried to execution, the wrath of God hanging ouer their heads, and vnquenchable fire kindled against them; and shall wee be so besotted, as to loue the dead more then the liuing? or the societie of vile and miserable malefactors in a prison, rather then the fellowship of the glorious Princes of God, in their Pallace of endlesse and matchlesse blisse?

6. Why should we loue the World, that ~~liues vs~~ and casts vs off, as men dead out of ~~the world~~?

Are

Are we not crucified to the world? Galat 6 14. and do not wicked men hate vs, and enuy vs, and speake all manner of euill sayings of vs, because we follow good? The World loues her own, but vs it cannot loue, because we are not of this world. Can darknesse loue light? or the sonnes of Belial care for the sonnes of God? In this world we shall haue trouble; and if wee found not peace in Christ, wee were of all men most miserable, Ioh. 15. 19. Eccles. 4. 4. Ioh. 17. 14. 2 Cor. 6. 17. Ioh. 16. 33. And if they hate vs for wel-doing, how will they triumph, if our foot do but slippe? We should desire death, euen to bee deliuered from the feare of giuing occasion to the world to triumph, or blasphemie in respect of vs. Yea, so extreme is the hatred of the World, that a iust man may perish in his righteousness, when a wicked man prolongs his dayes in his wickednesse. Eccles. 7 16. & 8 14.

7. It will
not helpe
vs, if wee
be in mi-
serie,

7. Do we fall into any speciall miserie in this world? why, *behold the teares of the oppressed, and there is none to comfort them.* We are either not pitied, or not regarded: or the compassion of the world is like the morning dew it is gone as a tale that is told; our miserie will last, but there will soone bee none to comfort vs. Miserable comforters are the most that can bee had in the world, and for this reason *Salomon praised the dead, that are already dead, above the living, that are yet alive.* Eccles. 4. 1, 2.

8. Euery
Christian
hath some
speciall
miserie,

8. There is vsually no Christian, but in this world he hath some speciall misery vpon him, either pouertie, or debt, or disease in his body, or the like, &c.

6. We daily suffer the losse of our friends, that were the companions of our life, and the causes of contentment to vs. Now who would tarric behind them, or esteem of this world, when they are

are gone from vs ?

And thus much of the apparent miseries of this world.

CHAP. X.

The vanities of the seeming felicities of the world.

NOW it followeth, that I should intreat of the vanities that cleave to the seeming felicities of the world, & proue that there is no reason to bee in loue with life for any respect of them.

The best things the world can make shew of, are *Honours, Credit, Lands, Houses, Riches, Pleasures, Birth, Beautie, Friends, Wife, Children, Acquaintance*, and the like. Now there be many things which apparently proue, there can be no sound contentment, or felicitie in these: For,

1. All things bee full of labour,

What the seeming felicities of the world are.

Fifte-ne
argumēt
to proue
the vani-
ty of the
best
worldly
things.

1. All full
of labor

2. A small
portion
that is at-
tained.

3. Men
cannot
agree a-
bout the
good that
is in the,
which
should be
best.

bour, who can vtter it? Ecclesi-
asticus 18. Men must gaine the
blessings of the earth with the
sweate of their browes: there is
seldome any outward blessing,
but it is attained with much dif-
ficultie, paines, or danger, or
care, or grieuance some way.

2. How small a portion in
these things can the most men
attaine? If the whole world
were possessed, it should not
make a man happie; much lesse
those smal parcels of the world,
which the most men can attaine.
Ecclef. 1. 3.

3. It is manifest, men cannot
agree about the chiefe good in
these things. Life is therefore ap-
parently vain in respect of these
things, because there are almost
infinite proiects, and variety of
opinions: and in all these suc-
cessions of ages, no experience
can make men agree to resolu-
which of these things haue felici-
tie in them. Who knows what
is

is good for a man in this life, all the dayes of his vaine life, which he spendeth as a shadow? Eccles. 6. 12.

4. In all these things here is *nothing now*, but it hath beene; the same or the like to it. Now things that are common, are out of request, Eccles. 1. 9, 10. and 3. 15.

4. No-
thing.

5. *The world passeth away, and the lusts thereof: the eye is not satisfied with seeing, nor the ear with hearing.* If a man live many dayes, his soule is not filled with good; the desire after these things will vanish; men cannot lone them still: Our life is spent in wishing for the future, and bewailing of the past; a loathing of what we haue tasted; and a longing for what wee haue not tasted: which, were it had, wold neuer more satisfie vs then that wee haue had. Hence it is that men wearying themselves in seeking of variety of earthly things
and

5. The
desire af-
ter these
things
will not
last.

and yet cannot bee contented. The vexation that cleaves vnto them still, breeds loathing. We are like men that are Sea-sicke, that shift from roome to roome & from place to place, thinking to finde ease; neuer considering, that so long as the same Seas swell, and winds blow, and humors are stirred, alteration of place will not profit. So it is with vs; so long as wee carry with vs a nature so full of ill humours, and that the pleasures of the world haue so much vanitie in them, no change of place, or delights can satisfie vs: *Seeing there are many things that increase vanitie, what is man the better?* Eccles. 6. 13.

6. Their nature is vaine.

6. How can these earthly things satisfie, when the nature of them is so vile and vaine? They are but *blasts*; a very shadow, which is something in appearance, but offer to lay hold vpon it, thou graspest nothing. *Man*
Walketh

walketh in a vaine shadow, and disquieteth himselfe vaine. He that loneth siluer, shall not bee satisfied with siluer, Eccles. 1.9. Psal. 39.

7. Besides, there is a snare in all these earthly things; they are lik pitch to defile a man; there is euer one temptation or other lodged vnder them; and the fruition of them, and desire after them, breed many noisome lusts in the soule, 1. Tim. 6.9.

8. These outward things are also all vncertaine, & transitory. *Riches haue wings, & will suddenly flie away: & Fame is but a blast: and the glory of man is but as the flower of the field, which is to day, and so morrow withered. The fashion of this world passeth away: and at the last day they shall all be burnt and consumed in the fire: I meane these sensles things, we now set our hearts vpon, Esa. 40. 6. 1. Cor. 7. 31.*

6. There is no support in these things; in the euil day they cannot helpe

7. The amitie of the world is the enmiewith God,

8. All subject to vanitie or violence. Ma. 6. 19. 20.

They may be lost at the very seate of iudgement.

Eccles. 3. 16 18 & 4. 1, 2

9. They will not helpe vs in the euill day.

helpe vs, when the *houre of temptation* comes vpon vs.

10. The
loue of
them is
damna-
ble.

10. A man may damne his owne soule by too much liking of these things: the abuse of them may witnesse against men in the day of Christ: Iam. 5.1. and Phil. 3.18.

11. One
conditi-
on to all.

11. In these things there is *one condition to all; as it falleth to the wise man, so it doth to the foole*, Eccles. 2.14.

12. God
will dis-
pose.

12. All things are subiect to Gods vnauoidable disposing. Let man get what he can, yet God will haue the disposing of it; and whatsoeuer God shall doe, it shall abide; to it can no man adde, and from it can no man diminish, Eccles. 3.1.

13. A
man may
want an
heart to
vse them.

13. A man may haue all abundance of these things, and yet not haue *a heart to use them. Euill is. so set in the hearts of the sonnes of men, and such madnesse cleaues vnto them, that they cannot take the contentment of the things they haue;*

haue; and so they be worse then an
unrimely fruite, Eccles. 6. 1, 7. and
9. 3.

14. *Every day hath his euill*; and
afflictions are so mingled with
these outward things, that their
tast is daily marred with bitter-
nesse which is cast into them; no
day without his griefe: and visu-
ally the crosses of life are more,
then the pleasures of liuing; so as
*they that reioyced, ought to be as
though they reioyced not.*

15. Lastly, if all these consi-
derations may not suffice, then
remember that *thou art mortall*;
thy life is short, *it passeth as a
dreame*, it is but *as a span long*, thy
dayes are few and euill; all these
things are clogged with a neces-
sitie of dying. Life was giuen
thee with a condition of dying,
Gen. 47. 9. Iob 14. 1. Thy life
passeth like the winde, Iob 7. 7.
Yea, our dayes consume like
smoake, Psal. 102. 2. *All flesh is
grasse*, Esa. 40. 6. And hence arise
many

14. The
euils of
life en-
mingled
with the

15. Thou
art mor-
tall.

Our mortality ag-
grauated
by 4. con-
siderati-
ons.

1. All
thou hast
is but the
provision
of a Pil-
grim.

2. Thy
death is
vncer-
taine.

3. When
thou di-
est, all wil
be for-
gotten.

many considerations deduced
from the head of our mortali-
tie: For,

1. All these things are but the
necessaries of thy Inne: Thou art
a *stranger* and a *pilgrim*, and canst
enioy them but as a passenger;
thou *canst carry nothing out of this
world, but in all points as thou came-
most into the world, so must thou goe
hence*, Eccles. 5. 13, 14, 15.

2. The time, place, and maner
of thy death is vncertaine: there
is no time nor place, but man
may dye in it; the Court, the
Church, the Campe: yea the ve-
ry womb is not excepted. There
is but one way to come into the
world, but there are a thousand
wayes to go out; and therefore
the possession of all things is
wonderfull vncertaine.

3. When thou diest, all wil be
forgotten, there is no more re-
membrance of *former things*, nor
*shall there bee any remembrance of
things which are to come, with those
that*

that shall come after, Eccles. 1. 11. That which was, in the dayes to come shall bee forgotten, 1. Chro. 2. 16. Yea, a man shall be forgotten in the Citie where he hath done right, Eccles. 8. 10. For this very reason Salomon hated life, Eccles. 2. 17.

4. When thou diest, thou shalt die either without issue, or leaue children behind thee. If thou die without issue, how hast thou been infatuated in seeking these outward things with so much care and toile, and couldest neuer say to thine owne soule, For whom doe I trauell, and defraud my selfe of pleasure? Thou gatherest these things, and knowest not who shall inioy them, Eccles. 4. 8. If thou die and leaue issue, thou mayest be frightened and amazed with one of these things. For either thou mayst bee despised while thou liuest of those for whom thou endurest sore trauell, so as they that shall come after thee, do not reioyce in thee, Eccles.

4. Thy case in death, whether thou die with, or without issue.

clef. 4. 15, 16. Or else thou mayst
 leaue the fruite of thy labours to
 a foole, or a wicked wretch. For
 who knoweth whether he that shall
 rule over thy labours, shall be a wise
 man or a foole? This very confide-
 ration made Salomon hate all his
 labour which hee had taken vnder
 the Sunne; and he went about to
 make his heart despaire of all his la-
 bours, that he should vse all his
 wisdom and knowledge for
 attaining of great things, and
 yet might be in danger to leaue
 all for a portion to him that hath
 not laboured in wisdom: and all
 this is vexation of spirit, Ec-
 clef. 2. 18. to 24. Or else thou
 mayst beget children, and thy
 riches perish before thy death,
 and then there is nothing in thine
 hand to leaue them, Ecclef. 5. 14.

CHAP.

CHAP. XI.

*The miseries of life, in respect
of our selves.*

THus haue wee cause to bee
wearie of life in respect of
God, the euill Angels, and the
World. Now if there were none
of these to molest vs, yet man
hath enough in himself to marre
the liking of this present life.

For,
1. The remainders of corrup-
tion of nature still lie like a poi-
son, a leprosie, a pestilence in
thee: thou art vnder cure indeed
but thou art not sound from thy
sore, thou art *Lazarus* still. This
very consideration made *Paul*
wearie of his life, when he cried
out, *O wretched man that I am!*
who shall deliuer me from this bodie
of death? Rom. 7. And if in this
respect we be not of *Pauls* mind,
it is because we want of *Pauls*
good-

The cau-
ses in our
selves
why wee
should
not be in
loue with
life: as,
1. The
remain-
ders of
corrup-
tion of na-
ture.

Which is
the more
griuous.

1. Because
it is spread
alouer vs.

2. Be-
cause in
vs vacu-
rable.

goodnesse and grace. And this corruption of nature is the more griuous, i. we consider either the generalitie of the spreading the infection, or the incurablenesse of it, or the ill effects of it.

For the first, this is a leprous sic that spreads all ouer. There is no sound part in vs, our mindes, our memories, our wils & affections: yea our very consciences are still impure within vs: there is no good nature in vs in any one faculty of our soules, but there is a miserable mixture of vile infection.

Secondly, this is the worse, because this is incurable. There lieth ypon vs a very necessitie of sinning, wee cannot but offend. Of the flesh it was well said, I can neither liue with thee, nor without thee. The flesh is an inseparable ill companion of our liues, we can go no whither to auoide it &c.

Thirdly,

Thirdly, if we consider but some of the effects of this corruption in vs : as

1. The ciuill warre it causeth in our soules : there is no businesse can bee dispatched, that concernes our happinesse, without a mutinie in our own hearts. The flesh is a domesticall Rebel, that daily lusts against the spirit, as the spirit hath reason to lust against the flesh, Galathians 5. 17.

2. Secondly, the insufficiency it breeds in vs for our callings. The greatest Apostle must in this respect cry out. Who is sufficient for these things? Though Gods worke be all faire worke, yet we see that euery man is extreameely burthened with the defects and mistakings, and insufficiencies which befall him in his course of life.

3. It works a perpetuall madness in the heart of a man, in some respects worse then that of

I i

some

3.

4. Effects of corruption of nature in vs.

1. Ciuill war with in vs.

2. Insufficiency for our callings.

3. A stirring kind of madness.

some lunatickes : For they are mad at some times of the yeare, onely, or chiefly; but man is seldom, or neuer free from this inward madnes of heart. *Salomon* saith, *The heart of the sonnes of man is full of euill, and madnesse is in their hearts while they liue, and after that, they goe to the dead.* Now this madnesse appeares in this, that men can neuer bring their hearts to a setled contentment in the things they enioy, but death comes vpon them, before they know how to improve the ioy of their harts in the blessings they enioy, whether temporall or spiritual. This vile corruption of nature diffuseth gall into all that a man possesseth; so as it marreth the taste of euery thing.

a. swarms
of euill
thoughts
and actions.

4. It fills our hearts and liues with innumerable euils; it ingenders and breeds infinitely, swarmes of euill thoughts and desires, and abundance of finnes
in

in mens liues and conuerfations,
fo as godly *Danid* cries out ; *In-*
numerable euils haue compassed me
about, and I am not able to looke vp.

They were more then the haire
of his head , therefore his heart
failed him, *Psal. 40. 12.*

5. It is cōtinually madnes, to be-
tray vs to Sathan & the world,
in all the occasions of our life.

6. It will play the Tyrant, if
it get any head : and leade vs
captiue , and giue wretched
lawes to the members: yea, eue-
ry sinne , which is the brat bred
of this corruption, is like a fury
to fright and amaze vs : there is
a very race of diuels bred in vs,
when Sathan and the flesh in-
gender together in vs.

2. And as we are thus misera-
ble in respect of the remainders
of corruptiō, so are we in respect
of the remainders of the punish-
ment of sinne vpon our spirits :
Our hearts were neuer fully free
since the first transgression, our

2. In re-
spect of
the re-
mainde s
of the pu-
nishment
of sinne.

minds are yet full of darknesse; that euē godly men do seriously crie out, They are but as beasts; they haue not the vnderstanding of men in them: And in many passages of life they carry themselves like beasts, Prou. 3. 3. Psal. 139. Eccles. 3. 18. The ioyes of Gods presence are for the greatest part kept from vs: our consciences are still but in a kind of prison: when they go to the seat of iudgment to giue sentence in any cause, they come forth with fetters vpon their legs, as prisoners themselves; besides the many personall scourges light vpon our soules in this life.

3. If wee respect the condition of our bodies.

3. Lastly, the very condition of our bodies should not be ouerpleasing to vs: our deformities, and infirmities, & the dangers of further diseases, should tire vs out, and make vs account it no louely thing to be present in the body, while we are absent from the Lord. And thus of the miseries

ries of our liues also Now it remains that I should proceed to the second sort of contemplations, that is, those that *are remouals*: namely, such meditations, as take off the obiections, which are in the hearts of men.

CHAP. XII.

Comforts against the paine of Death.

THere are in the minds of all men certaine *Obiections*, which if they could be remoued this feare of Death would be stocked vp by the verie rootes. I wil instance in some of the chiefe of them, and set downe the answers to them.

Some men say, they should not be afraid of death, considering the gaine of it, and the happinesse after death, but that they are afraide of the *paine* of dying:

Ob. 1.

It is the difficulty of the passage troubles them.

Sol.

For answer hereunto, diuerse things would be considered of, to shew men the folly of this feare.

Ten reasons to shew the folly of men in pretending the feare of the paine of death.

First, thou likest not death, because of the paine of it. Why? there is paine in the curing of a wound, yet men will endure it: And shall death doe so great a cure, as to make thee whole of all thy wounds and diseases, and art thou so loth to come to the Cure?

2.

Secondly, there is difficultie in getting into an Hauē. Hadst thou rather bee in the tempest still, then put into the hauen?

3.

Thirdly, thou likest not death, thou sayest, for the paine of it: Why then likest thou life, which puts thee to worse paine? Men obiect not at the paines of life, which they endure, without death. There is almost no man, but hee hath endured worse paines

pains in life, then he can endure in death, and yet we are content to loue life still: Yea, such is our folly, that wheras in some pains of life we call for death to come to our succours: yet whē we are well againe, we loue life, and loath death.

Fourthly, wee are manifestly mistaken concerning death: for the last gaspe is not death. To liue, is to die; for how much we liue, so much we dy; euery step of life is a step of death. He that hath liued half his dayes, is dead the half of himselfe: Death gets first our infancy, then our youth and so forwards: All that thou hast liued is dead.

Fiftly, it is further euident, that in death there is no pain; it is our life that goeth out with paine. We deale herein, as if a man after sicknesse, should accuse his health of the last pains. What is it to be dead, but not to be in the world? And is it any

4.

5.

paine to be out of the world? Were wee in any paine before we were borne? Why then accuse we death, for the paines our life giues vs at the parting? Is not sleepe a resemblance of death?

6. Sixthly, if our comming into the world be with teares: is it any wonder, if our going out be so too?

7. Seuenthly: besides, it is euident that we make the passage more difficult, by bringing vnto death a troubled and irresolute minde: It is long of our selues there is terrour in parting.

8. Eightly, consider yet more, the humours of the most men. Men will suffer infinite paines for a small liuing, or preferment here in this world: yea, we see souldiers for a small price will put themselves into vnspeakeable dangers, and that many times at the pleasure of others that command them, without certaine hope

hope of aduantage to themselves. Will men kill themselves for things of no value; and yet be afraid of a litle paine to be endured, when such a glorious estate is immediatly to be enioyed in heauen?

Ninthly, let not man pretend the paines of death, that is but a fig leafe to couer their litle faith: For they will languish of the Gout, or Stone, a long time, rather then dye one sweete death with easiest conditions possible.

Tenthly, if none of these will perswade, yet attend, I will shew thee a mysterie: Feare not the paines of death: for first, death is terrible, when it is inflicted by *the Law*; but it is easie, when it is inflicted by *the Gospell*: the curse is taken off from thee, thou art not vnder the Law, but vnder Grace: And besides, for this cause did Christ die a terrible & a cursed death, that euery death

9.

10

11.

2.

might be blessed to vs. And further: God that hath greatly loved thee in life, will not neglect thee in death. *Precious in the sight of the Lord, is the death of his Saints.* What shall I say against the terrour of death, but this Text of the Apostle? *Thanks be to God that hath given us victorie through Iesus Christ.* He hath pulled the sting out of death: *O death, where is thy sting?* 1. Cor, 15. 55.

5. Lastly, thou hast the Spirit of Christ in thee, which wil succour and strengthen, & ease thee, and abide with thee all the time of the combat. Why should wee doubt of it, but that the godly die more easily then the wicked? Neither may we guesse at their paine, but the pangs vpon the bodie: for the bodie may be in grievous pangs, when the man feeles nothing, and the soule is at sweet ease in preparing it self to come immediatly to the sight of God.

CHAP. XIII.

*Comfort against the losse of the
body in death.*

OH ! but in death a man is destroyed, hee loseth his body, and it must bee rotted in the earth.

Ob. 2.

Sol. 1. It hath bin shewed before, that *the separation of the soule from God* is properly *Death*, but *the separation of the soule from the body*, is but *the shadow of death*: and we haue no reason to bee afraid of a shadow.

1.

2. The body is not the man: the man remaines still, though he be without the body, *Abraham, Isaac and Iacob*, are proued to bee *living* still by our Sauiour Christ, though their bodies were consumed in the earth, and God was their God still. It is true Death seizeth on thy body, but a Christian, at the most, suffers but

2.

but *aliquid mortis*, a little of death.

Death is like a *Serpent*; the *Serpent* must eat dust: now death therefore can feed vpon no more but our dust, which is the body, it cannot touch the soule; whereas wicked men suffer the whole power of death, because it seizeth both vpon body and soule too, and in their case onely it is true, that death destroies a man.

3.

3. Grant that we lose the body in death, yet that ought not to be terrible: for what the body is, it hath beene before shewed. It is but a *prison* to the soule, an *old rotten house*, or a *ragged garment*. It is but as the barke of a tree, or the shell, or such like; now what great losse can there be in any of these?

4.

4. This separation is but for a *time* neither; we do not for euer lose the bodie, we shall haue our bodies againe, they are kept safe for vs till the day of Christ. Our
 graues

graues are Gods chests, and he makes a precious account of the bodies of his Saints, they shal be *raised up againe at the last day.* God will giue a *charge to the earth to bring forth her dead,* and make a true account to him, Reuel. the 20. And God hath giuen the assurance of this, not onely in his word, by promising it, but in his Sonne, *whom hee hath raised from the dead.* If any say, What is that to vs, that Christs bodie is raised? I answer, it is a full assurance of the safety, and of the resurrection of our bodies; for Christ is our head. Now cast a man into a Riuer, though all the bodie be vnder water, yet the man is safe, if the head be aboue water: for the head will bring out all the body after it. So it is in the body of Christ, though all we sink in the river of death, yet our Head is risen, and is aboue water, and therefore the whole body is safe.

5:

5. It should yet more satisfie vs, if we throughly cōsider, that we shall haue our bodies againe much better then now they are. Those *vile bodies* we lay downe in death, shall be restored again vnto vs *glorious bodies*, like the body of Christ now glorified, Philippians 3. 21. And therefore death loseth by taking away our bodies; we haue a great victory ouer death. The graue is but a fornace to refine them, they shal come out againe *immortall and incorruptible*.

CHAP. XIII.

The desire of long life confuted.

Ob. 2.

Ob. 3. **O**H! but if I might liue long, I would desire no more: If I might not die till I were fifty or threescore yeares old, I shoulp be contented to dy then.

Sol.

Sol. There are many things may shew the vanitie and folly of men, in this desire of long life: For

1. If thou art willing to die at any time, why not now? Death will be the same to thee then, it is now.

2. Is any man angry and grieued when he is at sea in a tempest, because hee shall bee so quickly carried into the haven? Is he displeased with the wind, that will soone set him safe in the harbour? If thou beleewe that death will end all thy miseries, why art thou carefull to deferre the time?

3. Till thy debt be paid, time will not ease thee, thy care will continue, & therefore thou wert as good pay at the first, if thou be sure it must be paid at all.

4. In this world there is neither young nor old. When thou hast lived to that age thou desirest: thy time past will be as nothing.

9. Arguments to shew the vanitie of men in desiring to live long.

2.

3.

4.

thing. Thou wilt still expect that which is to come; thou wilt bee as ready to demand longer respite, then, as now.

5. What wouldst thou carrie here so long for? There will be *nothing new*, but what thou hast tasted: and often drinking will not quench thy thirst, thou hast an incurable dropsie in thy hart, and these earthly things haue no abilitie to fill thy heart with good, or satisfie thee.

6. Wouldst thou not iudge him a sot, that mournes because hee was not aliue an hundred years ago? And thou art no better: thou mournest, because thou canst not liue an hundred yeares hence.

7. Thou hast no power of the morrow, to make it happie to thee. If thou die young, thou art like one that hath lost a Die, with which he might as well haue lost as wonne.

8. Consider the proportion of
time

time thou desirest to thy selfe,
reckon what will bee spent in
 sleepe, care, disgrace, sicknesse,
trouble, wearinesse, emptinesse,
 feare; and vnto all this adde sin:
and then think, how smal a por-
tion is left of this time, and how
small good it will do thee. What
can that aduantage thee with
such mixtures of euill? It is cer-
taine, to liue long, is but to bee
long troubled; and to die quick-
ly, is quickly to be at rest.

9. Lastly, if there were nothing
else to be said, yet this may suf-
fice, that there is no comparison
betweene *time & eternitie*. What
is that space of time to eternitie?
If thou *loue life*, why doest thou
not *loue eternall life*? as was said
before.

CHAP. XV.

*Of them that would liue
to do good.*

Ob. 4.

Six rea-
sons a-
gainst
their pre-
tence, that
would
liue long
to doe
good as
they say.

Ob. 4. **B**Vt I would liue long
to do good, and to do
God seruice, and to benefite o-
thers by mine example.

Sol. First, search thine owne
hart: it may be, this pretence of
doing good to others, is plea-
ded only, because thou wouldst
further thine owne good. Thou
wouldest not seeke the publike,
but to finde thine owne parti-
cular.

2. God that set thee to do his
worke, knows how long it is fit
for thee to be at the same: hee
knows how to make vse of the
labors of his workmen. He will
not call thee from thy work, till
it bee prouided to dispatch his
businesse without thee.

3. It may be, if thou belong
at

at thy worke, thou wouldst marre all ; thy last works would not be so good as thy first : it is best to giue ouer, while thou doest well, &c.

4. If God will pay thee as much for halfe a day as for the whole, art thou not so much the more to praise him ?

4.

5. It is true, that the best comfort of our life here, is a religious conuersation : but thy Religion is not hindered by going to heauen, but perfected. There is no comparison betweene thy goodnesse on earth, and that in heauen. For though thou mayest doe much good here ; yet it is certaine, thou doest much euill here too.

5.

6. Whereas thou perswadest thy selfe, that by example thou mayest mend others, thou art much mistaken. A thousand men may sooner catch the plague in an infected Towne, then one be healed. It is but to tempt God,

6.

to

to desire continuance in this infectious world, longer then our time: for the best way is to get farre from the contagion. If diuers fresh waters fal into the sea what doth that to take away the saltnesse of thd sea? No more can two or three *Lots* reforme a world of Sodomites.

CHAP. XVI.

*Why men may not make a way
themselves to be rid
of the miseries
of life.*

Ob. 5.

Ob. 5 **B** Vt then it seemes by this, that it were a mans best course to take away life, seeing so much euill is in life and so much good to bee had in death.

I.

Sol. I. I thinke, the most of vs may be trusted of that danger. For though the soule aspire to the

the good to come, yet the body tends vnto the earth, and like an heauie clog weighs men downe wards.

2. That is not the course; we must cast the word out of our hearts, not cast our selues out of the world. It is both *unseemely* and extremly *unlawfull*. It is *unseemely*: for it is true, we ought willingly to depart out of this world; but it is monstrous base, like cowards to runne away out of the battell. Thou art Gods souldier, and appointed to thy standing; and it is a miserable shame to runne out of thy place. Whē Christ the great Captaine sounds a retrait; then is it honorable for thee to giue place. Besides; thou art Gods tenant, and doest hold thy selfe as a tenant at wilke the Landlord may take it from thee, but thou canst not without disgrace surrender at thy pleasure; and it is extreame foolishnesse to hate life, onely for

2. Against
selfe-
murder.

for the toiles that are in it. Secondly, and as it is vnseemly, so it is *unlawfull*, yea *damnable*. It is *unlawfull*: for the souldier that runnes away from his Captaine, offends highly; so doth the Christian that makes away himselfe: and therefore the commandment is not onely, *Thou shalt not kill other men*, but generally, *Thou shalt not kill*, meaning neither thy selfe, nor other men. Besides, we haue no example in Scripture of any that did so, but such as were notorious wicked men, as *Saul*, *Achitophel*, *Judas*, and the like. Yea, it is *damnable*: for hee that leaueth his worke before God calles him, loseth it, and besides incurres eternall death. As the souldier that runneth away, dyeth for it when he is taken: so the Christian that murdereth himselfe, perisheth; I say, that murdereth himselfe, *bring himselfe*.

CHAP.

CHAP. XVII.

*Why we should not bee troubled
to part with our friends.*

Ob. 6. **M**Ight some other say,
I could more willingly dye, but me thinkes it is
grievous vnto me to part with
friends and acquaintance; I cannot
willingly go from my kindred
and my familiars; life is
sweete in respect of their presence
and loue and societie.

Ob. 6.

Sol. It is true, that vnto some
minde this is the greatest contentment
of life of any thing; but yet many
things must bee considered: For,

First, amongst an 100. men,
scarce one can by good reason
pleade that, I meane, cannot say
that he hath so much as one
soud friend in the whole world,
worthy to bee reckoned, as the
stay

4.
6. Reasons
about
parting
with our
friends in
death.

stay of his life.

2.

Secondly, those that can plead felicity in their friends, yet what is it? one pleasing dreame hath more in it, then a moneths contentment which can be reaped from thy friends. Alas it is not the thousandth part of thy life, which is satisfied with delight from them.

3.

3. Thou seest thy friends drop away from thee from day to day; for either they die, or they are so farre remoued from thee, that they are as it were dead to thee; and sith they are gone, who would not long to go after them?

4.

4. The friends that are left, are not sure to thee: men are *mutable* as well as *mortall*; they may turne to be thy foes, that now are dearest vnto thee: or if they fall not into termes of flat enmitie, they may grow full and wearie of thee, and so carelesse of thee.

5. If

5. If none of these would satisfie thee, yet what are thy friends on earth, to thy friends thou shalt finde in heauen? This is an answer beyond all exception.

5.

6. Lastly, by death thou dost not lose thy friends neither, for thou shalt find them, and enjoy them in another world to all eternitie; and therefore thou hast no reason for thy friends sake to be loth to die.

6.

Ob. 7. But might some one say: All my griefe is to part with my wife and children, and to leaue them, especially in an vnsetled estate.

Ob. 7.

Sol. 1. Hast thou forgotten the consolation that saith; *God will be a father to the fatherlesse, a Iudge, and a Protectour of the widows cause?* Hee will relieue both the fatherlesse and the widow, as many Scriptures doe assure vs, *Psal. 146. 3. and 68. 6. Prou. 15. 25.*

Sol. 1.

KK

2. Thou

2. Thou leauest them but for a time; God wil restore them to thee againe in a better world.

3. Thou gainest the presence of God, and his eternal coniunction, who will be more to thee, then many thousand wiues, or children could be. He can bee hurt by the losse of no company, that findeth God in heauen.

CHAP. XVIII.

Why we should not be sorry to leave the pleasures of life.

Ob. 8.

Ob. 8. **B**Ut might some other say: My heart is sorely vexed, because in death I must part with the pleasures of life.

Sol. 1.

Five arguments against the pleasures of life.

Sol. There are many things might quiet mens minds in respect of this objection: For thy pleasures are either sinfull pleasures, or lawfull pleasures: if they be sinfull, thou shewest thy hatred of

of God by louing them, and heap-
est vp wrath vpon thine owne
soule, by liuing in them. But say,
thy pleasures be lawfull in them-
selves: yet consider,

First, that the paines of thy life
are, and will be greater both for
number and continuance, then
thy pleasures can be. No plea-
sure at once, euer lasted so long
as the fit of an Ague.

2. Thou forgettest, what end
they may haue: For thy plea-
sures may go out with gall. For
either shame, or losse, or euill
sicknes may fall vpon thee: or if
not, yet thine owne heart will
loath them; as they are vaine, so
they will proue vexation of spirit:
Thou wilt be extreamely grieved
with them.

3. Thou art far from giuing
thy life for Christ, that wilt not
forge the superfluitie of life for
him.

4. That in thy delights thou
thrustest the greatest weaknesse

1.

2.

3.

4.

5.

6.
7.
8.
9.
10.

so as thou maist say of Laughter,
 thou art mad, Eccles. 2. 2.

5. That death doth not spoile
 thee of pleasures; for it bringeth
 thee to the pleasures that are at
 Gods right hand for evermore, Psa.
 16. vs.

CHAP. XIX.

Why we should not be loath
 to leave the honours of
 the world.

Ob. 9.

If any other object the
 lothnesse to leave his
 honours, or high place in the
 world: I may answer diuerse
 things.

Sol.

Five ob-
 servations
 about the
 honours
 of this
 world.

Sol. 1. Why shouldst thou
 be so in love with the honours of
 this world, if thou but consider
 how small the preferment is, or
 can be? the whole earth is, but as
 the full point or center, in com-
 parison with the circumference
 of

of the whole world besides. Now in true iudgement, it is almost impossible to discern, how a man should rise higher in a Center. If thou hadst all the earth thou wert no more exalted, then to the possession of a full point; a little spot in comparison: and therefore how extremely vain is thy nature, to be affected with the possession of lesse then the thousand thousandth part of a little spot or point?

2. Consider seriously the thraldome, which thy preferment brings thee vnto: Thou canst not live free, but still thou art fettered with the cares, and feares, and griefes that attend thy greatnesse. There is little difference betweene thee and a prisoner, save that the prisoner hath his fetters of iron, and thine are of gold; and that his fetters binde his body, and thine thy mind; He weares his fetters on his legs, and thou thine on thine

head; and in this thou art one way lesse contented then some prisoners: for they can sing for ioy of heart, when thou art dejected with the cares & griefes of thy minde: If thou hadst a *Crowne*, it were but a *Crowne of thornes*, in respect of the cares it would put thee to, &c.

3.

3. Say thou shouldst get neuer so high, thou canst not protect thy selfe from the miseries of thy condition, nor preserve thy selfe in any certaintie from the losse of all thou enioyest. If thou wert as high as the top of the *Alpes*, thou canst not get such a place, but the clouds, winds, stormes, and terrible lightnings may finde thee out, so as thou wouldst account the lower ground to bee the safer place. Thou standest as a man on the top of a pinnacle, thou canst not know, how soone thou maiest tumble downe, and that feare-

fearefully.

4. If thou shouldest be sure to enioy the greatnesse of place in the world: yet thou art not sure to preserue thine honour: For either it may be blemished with vniust aspersions, or else some fault of thine owne may marre all thy praises: For *as a dead flye may marre a whole boxe of ointment: so may one sin thy glory,* Eccl 10.1.

5. Thou lovest no honour by dying: for there are *Crownes of glory* in heauen, such as shal *neuer wither*, nor be *corrupted*; such as can heuer be held with care or enuy, nor lost with infamy.

Kk 4

CHAP.

CHAP. XX.

*Why it should not trouble vs to
part with riches.*

Ob. 10.

Ob. 10. IF thou bee infected with the loue of riches and that thou art loth to die, because thou wouldst not be taken from thy estate & outward possessions; then attend vnto these considerations.

Sol.

I.
Seuen
motiues
to leaue
the loue
of riches.

2.

3.

Sol. 1. Thou camest naked into the World; and why should it grieue thee to goe naked out of the World?

2. Thou art but a Steward of what thou possessest: and therefore why should it grieue thee to leaue, what thou hast employed, to the disposing of thy maister?

3. Thou hast tried by experience, & found hitherto, that contentment of heart is not found, or had by abundāce of outward things. If thou hadst al the pearls
of

of the East, and wert maister of
all the mines of the West; yet
will not thy heart be filled with
good: by heaping vp of riches,
thou dost but heape vp vniquiet-
nesse.

4. *Riches haue wings*, thou maist
line to lose all, by fire, or water,
or theues, or suretiship, or in-
justice, or vnchristie children, or
the like.

5. *They are riches of iniquitie.*
There is a snare in riches, & nets
in possessions, thy gold and siluer
is lined vp, or poisoned. It is
wonderfull hard, and in respect
of men, impossible for thee to
be a rich man, but thou wilt be a
hastie man, especially if thy
heart be growne to loue money,
and to haste to be rich.

6. Thou must leaue them once,
and therefore why not now? Thou
canst not enioy them euer, and
therefore why shouldest thou
trouble thy heart about them?

7. By death thou makest ex-
change

change of them for better riches; and I shalt be possessed of a more enduring substance. Thou shalt enjoy the vnsearchable riches of Christ: thou canst neuer be fully rich, till thou get to heauen.

Ob. II.

Ob. I. Might some one say, I should not feare death, were it not, that I know not what kinde of death I shall die: I may dye suddenly, or by the hands of the violent, or without the presence or assistance of my friends, or the like.

Sol.

Sol. Sith we must die, it is the lesser matter what kind of death we dye; we should not so much looke how we dye, as whither we shall goe when we are dead. Christ dyed a cursed death, that so euery death might be blessed to vs. For he that liues holily, cannot die miserably. He is blessed that dieth in the Lord, what kinde of death soeuer it be.

Simd modas mod y holduon
exploat mod mod mod CHAP.
aguard

CHAP. XXI.

Shewing the cure of this feare of death by practise.

Hitherto of the way of curing this feare of death by meditatio. It remains now that I proceed to shew how the cure is to be finished, and perfected by practise. For there are diuers things to bee heeded by vs in our daily conuersation, which serue exceedingly for the extinguishing of this feare, without which the cure will hardly euer bee soundly wrought for continuance.

The first thing wee must frame our liues to for this purpose, is the contempt of the world: we must strine earnestly with our owne hearts, to forgoe the loue of worldly things. It is an easie thing to bee willing to dy, when our hearts are cleansed

7. Things that cure the feare of death in practise.

1. The contempt of the world.

of

of the loue of this world. We must leaue the world, before the world leaue vs, and learne that lesson heartily, *To vse the world, as if we used it not.* Neither ought this to seem too hard a precept.

For they that strue for maisterie abstaine from all things, when it is but to obtaine a corruptible crowne:

how much more should wee be willing to deny the delights of this world, and strue with our natures herein, seeing it is to ob-
taine an incorruptible crowne? 1.

Cor. 9. 24.

We must learne of *Moses*, who brought himselfe to it willingly, to forsake the pleasures of *Egypt*, and to chuse rather to suffer affliction with Gods people, then to be called the sonne of Pharaohs daughter, *Heb 11. 26.*

And to this end we should first restraîne all needlesse cares, and busines of this world, and study
to be quiet as to meddle with our owne businesse, and to abridge them

How the
contempt
of the
world
may be
wrought
in vs.

them into as narrow a scantling,
as our callings will permit. Se-
condly, we should auoyde, as
much as may be, the societie
with the fauorites and minions
of the world; I meane such per-
sons, as admire nothing but
worldly things, and know no o-
ther happinesse then in this life:
that speake onely of this world,
and commend nothing, but what
tends to the praise of worldly
things, and so to the enticing of
our hearts after the world. And
withal, we should sort our selues
with such Christians, as practise
this contempt of the world, as
well as praise it, & can by their
discourse, make vs more in love
with heauen. Thirdly, we should
daily obserue, to what things in
the world our hearts most run,
& firme with God by prayer to
get downe the too much liking,
and desire after those things.
Fourthly, we should daily bee
pondering on these meditations,
that

2. The
mortifi-
cation of
beloued
sins.

that shew vs the vanity of the world, & the vilenes of y^e things therof. Thus of the 1. medicine.

Secondly, we must in our practise, soundly mortifie our beloued sins: our sins must dy before we dy; or else it will not be well with vs. *The sting of death is sin,* & when we haue pull'd out the *sting*, we need not feare to entertaine the *Serpent* into our bosome. It is the loue of some sin, and delight in it, that makes a man afraid to dy; or it is the remembrance of some foule euill past, which accuseth the hearts of men: and therefore men must make sure their repentance, and iudge themselves for their sins, and then they neede not feare Gods condemning of them. If any aske me, how they may know when they haue attained to this rule, I answer. Whe they haue so long confessed their sins, in secret to God, that now they can truly say, there is no sinne they

How we
may
know
when sn
is mortifi-
fied.

they know by themselves, but they are as desirous to haue God giue them strength to leaue it, as they would haue God to shew them grace to forgiue it. He hath soundly repented of all sin, that desires from his heart to liue in no sin. And vnto this rule I must adde the care of an vpright and vnrebukeable conuersation. It is a marvellous encouragement to dye with peace, when a man can liue without offence, and can iustly pleade his integritie of conuersation, as *Samuel* did, 1. Sam. 12. 3. and *Paul* Act. 26. 26, 27. 8. 2. Cor. 1. 12.

Thirdly, assurance is an admirable medicine to kill this feare; and to speake distinctly, we should get the assurance first of Gods fauour, and our owne calling and election. For hereby entrance will bee ministred into the heauenly kingdome, and therefore haue I handled this doctrine of the Christians assurance, before

3. Assurance.

fore I medled with this point of the Feare of Death. *Simon* can die willingly, when *his eyes haue seene his salvation*. Feare of death is alwayes ioyned with a weake faith; and the full assurance of faith, doth maruelously establish the heart against these feares, & breeds a certaine desire of the comming of Christ. *Paul* can be confident when he is able to say, *I know whom I haue beleued, and that he is able to keepe that which I haue committed to him*, 2. Tim. 1. 12.

Besides, we should labour to get a particular knowledge and assurance of our happinesse in death, and of our saluation. We should studie to this end, the Arguments that shew our felicitie in death: and to this purpose it is of excellent vse to receiue the Sacrament often: For Christ by his Will bequeathed heauen to vs, Ioh. 17. and by the death of the Testator this Will is of force,

force, and is further daily sealed vnto vs, as internally by the Spirit, so externally by the Sacraments.

Now if we get our Charter sealed and confirmed to vs, how can we be afraid of the time of possession? He is fearelesse of death, that can say with the Apostle, *Whether I live or dye, I am the Lords,* Rom. 14. 8.

4. That charge giuen to *Hezekiah*, concerning the setting of his house in order, *Esay 38.* is of singular vse for this cure. Men should with sound aduice settle their outward estates, and dispose of their worldly affaires, and according to their meanes prouide for their wife and children. A great part of the feare and trouble of mens hearts is ouer, when their Wills are discreetly made: but men are loth to dye, so long as their outward estates are vnsetled and vndisposed. It is a most preposterous course

4. The setting of our houses in order.

The Cure of
course for mento. leaue the making of their Wils to their sicknelle : for besides their disabilities of memory or vnderstanding, which may befall them, the trouble of it breeds vnrest to their mindes; and besides, they liue all the time in neglect of their duty of preparation for death.

5. To
make
friends
with
riches.

5. Wee may much helpe our selues by *making vs friends with the riches of iniquity* : we should learn that of the *unjust Steward*, as our Saviour Christ sheweth; since we shall bee *put out of the Stewardship*, we should so dispose of them while wee haue them, that when we dy, *they may receiue vs into euerlasting habitations*, Luk. 16. An vnprofitable life is attended with a seruile feare of death.

A frequēt
meditation
of
death.

6. It would maister this feare, but to force our selues to a frequent meditation of death. To learne to *dye daily*, will lessen,
yea

yea, remoue the feare of dying. Oh this *remembering of our latter end*, and learning to *number our daies*, is an admirable rule of pra-
ctise. It is the forgetfulnesse of death, that makes life sinfull, and death terrible, Deut. 32. 19. Psa. 90. 12. Iam. 1. 9. And we should begin this exercise of meditatio betimes; *Remember thy Creator in the dayes of thy youth*, Eccles. 12. 1. This is that is called for, when our Saviour Christ requires vs, & all men, *so to watch*; and herein lay the praise of the *fiue wise Virgins*, Matth. 25. 3. Thus *Iob will waite till the time of his change come*, Iob 10. 14. And of purpose, hath the Lord left the last day vncertaine, that we might euery day prepare. It were an admirable method, if we could make euery day a life to begin and end, as the day begins and ends.

7. Lastly, because yet we may find this feare comberfome, and

our

7. Heartie
prayer
for this
thing.

The Cure of

our natures extremely deceitful; there is one thing left, which can neuer faile to preuaile, as farre as it is fit for vs; and that is heartie prayer to God for this very thing. Thus *David* prayes, Psal. 29. 4. and *Moses*, Psal. 90. 12. and *Simoon*, Luk. 2. 32. And in as much as *Christ* died for this end, to deliuer vs from this feare, we may sue out the priuiledge, and by prayer strine with God to get it framed in vs. It is a suite God will not deny them that aske in the name of *Christ*, because it is a thing that *Christ* especially aimed at in his owne death.

To conclude then; we haue proued, that it is possible to be had, and most vncomely to want it; and likewise the way hath beene shewed, how both by meditation and practise, this Cure may be effected. If then it be not wrought in any of vs, we may here finde out the cause in our selues:

selues: For if we were dead, we
be soundly aduised and told, we
might attune to it all the dayes
of our life, so sing with the
Saints, that triumphant Song
mentioned both in the Old and
New Testament: *O death, where
is thy sting? O hell, where is thy
victory: so as we are now the con-
querors through him that loved us,
and gave himselfe to death for us,
euen Iesus Christ the righteous;
so with the Father and
the holy Ghost, be all praise in
the Churches, throughout
all ages for euer.*

